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Mrs M E Wilson
Penfield Pa

PENFIELD

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SEE PAGE 471

Jewish Refugees, Fleeing from Persecution in Russia, Arriving in New York

QUESTIONS AND ANSWERS

Reader, Hennessey, Okla. If such a flood of immigration continues to come to this country as is mentioned in THE CHRISTIAN HERALD, will it not in time become a menace to our government?

It need not be a menace if properly regulated. The laws concerning immigration may be expected to become more and more stringent, as time advances. If the dangerous elements are excluded, the immigration, with few exceptions, will be such as will be quickly absorbed by our population. It is estimated that nearly a million immigrants will arrive this year.

W. H. McD., Bloomingburg, N. Y. What was the population of Jerusalem in the time of Christ? Also the population at the present day?

There is considerable room for difference of opinion relative to the population of ancient Jerusalem. Josephus, the Jewish historian, says that at the time of the siege there were 3,000,000, but Tacitus declares there were not over 600,000. Both statements are evidently greatly wide of the mark. The normal population in Christ's time is estimated to have been about 30,000 to 45,000. At festivals, and in times of great national excitement, these figures would be doubled or trebled. At the present time the population is somewhere between 25,000 and 30,000.

H. T. C., Atlantic, Ia. 1. What is the difference between the condition of a person who has died impenitent before and after the resurrection? 2. How is it possible for an earlier date than 4004 B.C., to be on the newly discovered stone, when, according to our reference Bibles, Adam was created in that year?

1. Very little light is given in the Bible on the condition of the departed. God does not satisfy our curiosity on those matters. The Bible was given to teach us how we might gain eternal life, and how we ought to live in this world. Apparently God wished us to exercise faith in him as to the world beyond the grave. The inferences we draw from some passages, however, lead us to believe that the disembodied spirit, whether of those who are saved or of those who are lost, does not enter fully into its eternal condition until it has received the body referred to in I Cor. 15:53, which takes place at the resurrection. Probably we are as incapable of understanding that world even if it had been explained to us, as an ant would be of understanding human life. 2. The dates in the margins of the reference Bibles earlier than the time of Solomon 1015 B.C. are worthless. They were worked out by Archbishop Ussher in 1650 before the era of exploration. They are certainly wrong, but as yet we cannot say how far wrong.

T. T. E., Sabbatha, Kan. 1. Is the Christian religion a blessing to the home and family if, as some assert, death "is an eternal sleep"? 2. A farmer sells grain to a dealer, who cheats in weight. In selling, the dealer makes a mistake in the farmer's favor. Ought the farmer to pay it back or let it go to even the score?

1. Irrespective of all other considerations, it is a blessing to the home and family, as it inculcates honor, purity, domestic affection and concord. But Christianity is inseparable from its precepts. It is based on the resurrection, and without Christ as a risen Saviour it would be meaningless. 2. Two wrongs can not make a right. The farmer should call the dealer's attention to two facts—the shortage in weight and the error in price, and then ask him to make the matter right.

Old Preacher. What can I do for a living, and to best serve my Master? I am sixty-five years old, white-headed, but strong and healthy. What can I do? Where can I go?

It is probably useless to lament over the fact, now widely recognized, that the average church prefers a young and vigorous pastor to one who is nearing the borderland, and whose long experience of life and its problems should make his counsel doubly precious. "Old heads for counsel," should have a more practical application in spiritual work than it now receives. The old saint can draw more and deeper lessons from experience than the young, the callow, the untried. He may not be able to "cover the ground" literally, as the younger man does, but to the depressed, the unhappy, the sick or the dying, his words of advice and comfort would fall with a more convincing power. We can conceive of no mission more gracious for a venerable Christian to perform than this.

Subscriber, Winchelsea, Ont. 1. Does the command to baptize given in Matt. 28: 19, Mark 16: 16, and other places, refer to baptism with water? 2. Had the apostles power to baptize with the Holy Spirit?

1. Though it is not explicitly stated, the natural inference from the passage is that baptism by water is intended. The expression baptizing them in the name of the Father, and of the Son, and of the Holy Ghost was not likely to be used if the baptism referred to was of the Holy Spirit. 2. We would rather say that the Holy Spirit was given in answer to the apostles' prayers, though possibly some passages might warrant the statement as you give it. At Samaria it is stated (Acts 8: 17) that Peter and John laid their hands on the converts and "they received the Holy Ghost." Again, Paul at Ephesus (Acts 19: 6) having "laid his hands upon them, the Holy Ghost came upon them."

A NOTABLE SOUTHERN SUNDAY SCHOOL CLASS

Here is a class of bright girls, who are taught by Mr. Thayer, of the Methodist Sunday School of Greenwood, Miss. The class was formed in 1896, and there have been enrolled twenty-eight names. When a girl is enrolled as a member, the first requirement is that she must have a Bible of her own; second, she must bring it to the class. Not only is the lesson taught direct from the Bible (no lesson papers are allowed in the class-room), but a portion of the lesson hour is devoted to a drill upon the construction of the Book and the many beautiful things to be found in it; thus a love for the old Book is woven into the life. Each scholar is required to read a portion of the Book every day, and Bible readings are prepared and given out each Sunday; thus the girl forms the habit of daily reading, and is prepared to do service for the Master. Some of these girls have grown to womanhood and have gone out to preside over homes of their own. Who can tell the influence of a home presided over by a woman who has "Hid God's Word in her heart?"

M. S. T., Denver, Colo. 1. Is one justified in dwelling on a past mistake. For instance, one lets an opportunity pass, which might have been a great blessing, and afterward does the thing which he neglected to do, but under less favorable circumstances. He feels that he has done right, but is troubled with pangs of regret, and sometimes feels very sad because he did not do it before, and at a particular time. How can he keep from being melancholy on this account? 2. If a person united with the church with a few others and in the presence of a few witnesses, and afterward a large company unite with the church, has he a right to regret not having waited until the latter date, that he, too, might have been numbered with the large company?

1. It does no good whatsoever to mourn over past sins. If you have asked God to forgive them for Christ's sake, and have asked in faith, then you should resolutely put them behind you. 2. Such regrets are vain and foolish. The other questions in your letter show that they refer to a person who is extremely self-conscious, and so committed to the habit of introspection that unless he gets out of it and goes bravely to work for Christ in any way that offers itself, he will make little spiritual progress. Physical work develops the muscles, and Christian work develops the spiritual part of man. Stop moping, trust God, pray often, cease to live for yourself and to continually think of yourself, and begin right away to help others. Then all these morbid ideas will quickly vanish, and give place to an energetic and hopeful view of life and its duties.

Daisy, Hankinson, N. Dak. Is it wrong for second cousins to marry?

The relationship is within the limit of ecclesiastical proscription, though there is no civil law against such a union. It is, however, inadvisable on the ground of consanguinity. The issue of such marriages is apt to be intellectually and physically inferior.

Mr. A. M., Minneapolis, Minn., a reader of this journal, sends this seasonable suggestion:

Very shortly the hot sultry weather, with all its exhausting effects, will be here, and as is the case every year, the suffering and anguish will be very great that will have to be endured by thousands of those who are compelled to live in the crowded and congested parts of the city. In many cases very few spaces are left for breathing and recreation grounds. Doubtless in the poorer and congested parts of the large cities, there are many vacant lots that might be utilized as breathing and recreation grounds for children and others. I sincerely hope that the citizens will do all in their power to urge and aid this noble cause, and by so doing much misery and suffering will be avoided. Last year the city of Chicago greatly benefited its inhabitants, by opening several small parks in its various densely crowded districts.

An excellent suggestion, indeed all of our large cities should have as many "breathing spots" as possible. Meanwhile, to save the children of the tenements while the greater reforms are still unrealized, our Children's Fresh-Air Home at Mont Lawn is doing all it can every year to make the lives of the poor little slum waifs happier, and to decrease the rate of juvenile mortality. Mont-Lawn is a veritable Children's Park—a beautiful spacious rural paradise in the highlands of the Hudson. It will open this month to receive its little tenement guests.

Reader, Scranton, Pa. Who was Massillon, to whom preachers occasionally refer in their sermons?

He was a famous French preacher, born in 1663. The preachers of his time were generally inefficient, and those about the court were flatterers of the king. He was an earnest, sincere, pious man, a great admirer of Bourdaloue, the eloquent orator, whom he resembled. When summoned to preach before King Louis XIV, and subsequently before King Louis XV, he uttered plain gospel truth which it was thought would be offensive to king and court. It was spoken, however, so gently and sweetly, that the preacher escaped admonition. He was appointed Bishop of Clermont, and died greatly beloved in 1742, at the age of seventy-nine.

S. McC., Newark, O. 1. What is the difference between a melodeon and an organ? When were they invented, and by whom? 2. When was the first pipe organ built and where? 3. Who invented the piano and when? 4. Could you tell me where I could get a copy of *The Sky Pilot*, bound in the cheap edition?

1. The music in the first is made by reeds, in the other by pipes. The harmonium was first used in France early in the last century; the organ much earlier. 2. Pipe organs have been built for over 1200 years. Large organs on the present lines were built as early as 1516. 3. The earliest mention of the pianoforte is in 1598, the instrument being made by an Italian named H. C. Peliarano. The modern form of the pianoforte was first made by Cristoforo about 1720. 4. Write to Revell & Co., New York.

A. R., Jersey City, N. J. As I have a friend who dislikes music and singing, and especially at funerals. If I do not make a mistake, was there not an author or poet who said any one who disliked music had no soul?

You probably refer to Shakespeare's lines in the *Merchant of Venice:*

The man that hath no music in himself,
And is not moved with concord of sweet sounds,
Is fit for treason, stratagems and spoils.

but you need not apply these to your friend, who probably may be like many others who have had no musical training.

L. S., Nova Scotia. Is it right for those who are not sure they are saved, to address God as their Father?

He is the Father of us all. If the sinner is sincere and repentant, he does right to so pray, and to ask forgiveness, through Christ.

This from a little eleven-year-old Miss, deserves a place:

We are Christ's children, one and all,
And he holds us up lest we should fall;
We could not stand were it not for Him—
We could not stand on any limb.
Christ gives us strength and he guides us right,
He leads us through sorrow dark as night.

FLORA MILLER.

Lemuel H., Dover, N. J. For all information as to *Earl's Housekeeping*, write to 1223 Bible House, New York. In addition to its merit as an educator and an actual household necessity, it has the advantage of originality and a comparatively clear field before it.

Miscellaneous Questions

Miss B., Charlottesville, Pa. The ruby is the most precious.

Subscriber, Winnebago City, Minn. We cannot supply copies of *The Evening Anthem.*

M. V., Sand Fork, W. Va. 1. Don't know the lines. 2. "Angels Ever Bright and Fair," Handel's great song, can be procured of any music-seller.

Lola S., Parson, Ia. 1. The city authorities press and people of St. Louis. 2. There are thirty-two post-offices named "Washington" in the United States.

William F., Stephentown Centre, N. Y. When you find a paper in your mail for which you do not subscribe, or for which you may have subscribed but do not wish to continue, you should refuse to take it out of the mail; and if it continues to come, you should notify the publishers and also the post-office authorities This is the proper way to avoid liability. If you take the paper out of the mail, you practically accept delivery, and consequently may be held liable.

NEW YORK, JUNE 3, 1903

THE CHRISTIAN HERALD

AN ILLUSTRATED FAMILY MAGAZINE

INDIA'S CHILDREN *ARE HER* HOPE

Our Army of Five Thousand Orphans May Yet Bring Her Unevangelized Millions to Christ

CHEERING and hopeful news continues to come from India, of the results of the magnificent work being done there among the orphans through the beneficence of the readers of this journal. The missionaries are delighted with the opportunity afforded them of caring for the children, and educating them in the Christia faith; and the children are showing wonderful intelligence, and are not only availing themselves of the educational facilities placed within their reach, but are giving themselves to Christ with a true and sincere consecration. Who can tell what will be the effect on the people of India when these five thousand orphans go forth into the towns and villages of the country to live Christian lives, and in many cases to preach and teach their fellow-countrymen!

A LITTLE ONE RESCUED FROM FAMINE — A CHRISTIAN WHO HAS CHARGE OF 100 LITTLE HINDU GIRLS — TWO BENGALI BIBLE WOMEN

Miss S. F. Gardner, Secretary of the India work of the Woman's Union Missionary Society, who is now visiting this country, reports excellent progress. In the schools and orphanages connected with the society in Calcutta, Cawnpore, and other parts of India, there are fifty-three orphans supported by CHRISTIAN HERALD readers. She says: "If, as we believe, a large part of the work of winning India for Christ is to be taken by the one million native Christians registered in India at the latest census, how important is the work of educating and training the great army of native children for the service! Out of the sad and distressing experience of the people in the recent famine has come this providential opportunity, in which so many readers of THE CHRISTIAN HERALD are already interested.

"Many of the famine children and young people now in our Christian institutions, are exceptionally bright and interesting. I personally know some of them, both boys and girls, who have grown into a vigorous physical life, and bid fair, under proper training, to grow up into useful men and women. I asked a fellow-worker, who had some specially fine-looking boys of ten or twelve years of age under her care, what she was going to do with them. 'Prepare them to go back to work among their own people,' was her very prompt reply. They may not all go as preachers, but they will go as Christians, and their influence will be for Christianity whatever their occupation, and many, no doubt, will go directly as evangelists. Now, my suggestion to those who have sent money to feed and clothe these little ones, and have thus been used of God to save them from starvation, is this: Still continue to support them till they are launched into a healthy life of usefulness, as well as into a healthy, physical life. At least, find out from those who have the care of those you have rescued, your special boy or girl, and see if they are not worth, at least, a primary education, or if they may not be carried on in their studies and training, till you have put into the field an evangelist, a doctor or a nurse. Keep in touch with them, and help them till they are able to help themselves.

"The second thing of which I wish to speak and to enlist the sympathies of at least the women readers of THE CHRISTIAN HERALD, is the education and training of Christian women, to work among non-Christian women. There are one hundred and forty millions of women in India who can neither read nor write, so they cannot be approached with the written word. Forty millions of these are shut up in zenanas. Twenty-seven millions of them are widows, and the only way to reach them is through the agency of their own sex. The few foreign women missionaries cannot, of course, touch the fringe of this great mass of women; it can only be done through their own Christian sisters; and India's Christian women must be trained and educated to meet this great responsibility.

"The work of women, since it does not include public preaching, is necessarily more in the line of teaching, and is largely made up of Bible teaching in zenanas and in Hindu and Mohammedan day schools. In villages where they can gather large numbers of women together, it is more nearly allied to preaching, is purely evangelistic. They do much of the work in Christian boarding and day schools, as teachers, matrons and general supervisors. We wish to train the children not only for teachers, but for leaders. We must bring to the front those who will be able to take places of responsibility, and be able to organize and to carry out schemes for service among their fellow-countrywomen. The writer has under her charge two schools, one for primary and one for the higher education of Christian girls and women, and there have been notable results from both. Twelve hundred Hindu girls gathered in day schools in every part of the city of Calcutta, are nearly all taught by teachers educated and trained in one or the other of these schools. The teachers in the schools themselves are old pupils, the head mistress of the school for higher education is a Christian Bengali lady, an M.A. of the Calcutta University, a degree she took by carrying on her own studies while doing the work of the school. She is an 'all-round,' capable, practical woman, as well as an educated one.

"The Christian women have good stuff in them, but it needs more direction and training, and our schools for this purpose need help. I think it was Ex-President Harrison who said, in speaking of a college educated woman, of India, whom he met in this country at the time of the Ecumenical Conference, 'If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman.'"

A SCHOOL OF HINDU GIRLS IN CALCUTTA

In charge of a native Christian woman, who stands in the background of the picture

Of all helpers of the people of India, those who have the largest opportunity of individual usefulness, especially to women, are the Christian physicians. They can enter the zenanas, in which the native secludes his wife, and can not only relieve suffering, but can tell the sufferer of the Divine Physician. Large numbers of benighted women have in this way been won for Christ, and have in their turn won others. It has, therefore, been very gratifying to this journal, that its readers have responded to the invitation to help the young medical student from India to complete her studies in the Philadelphia college. We are glad to report also, that from Rev. Charles Philips of Georgia, a devoted friend of India, sufficient funds have been received to pay for the education of two native medical students. Another reader of this journal has promised to educate a third, as a memorial of a beloved sister. All these will be carefully selected by the missionaries from among native Christian students who are eager to gain medical knowledge. Their piety as well as their intelligence will be taken into account in the selection. They will be educated at the North India School of Medicine for Women at Ludhiana in the Punjab, an institution which has abundantly proved its efficiency by the high standing its graduates have taken at the examinations.

There are two girls of the Brahmin caste now in the Ludhiana College studying for a medical career. The story of one of them is thrilling. Her name is Indu, and her father owns considerable property. He allowed her to attend a mission school when she was four or five years old, and there she learned to read, and memorized hymns and texts. As she grew older she was able to read the Gospel, and not only that, but she truly believed on the Lord Jesus as her Saviour. But her parents were already arranging for her marriage, which could not long be delayed, otherwise the whole family would have considered themselves disgraced. Poor little Indu pleaded that they would wait, or else that they would give her to the Miss Sahibs and let her be a Christian. But her father only laughed at her. Her married sisters, too, were much distressed at the possibility of disgrace to their name, and urged the father to hasten the final ceremonies.

The poor child could do nothing. She said very pitifully, "I was defeated." That year she was married, and the next the final ceremony took place, and she was sent to the home of a rich Brahmin boy near Calcutta. After she had been there three days, she quietly stepped out of the house, hoping to find her way to her teacher. As soon as her father-in-law found out that she had gone, he was angry and distressed. He sent notices to the railway stations and to the police, describing her, and offering a reward if she was brought back. He also sent to the Mission House, but she had not been seen there. Meanwhile the poor child was walking as fast as she could towards Calcutta. She had not enough money to take the train, but towards evening, being hungry, she stopped at a shop to buy some pice-worth of food, and there she was overtaken and recognized. She was taken back to her father-in-law. When he heard that she had been with the Christians, he refused to have anything to do with her, saying: "Her caste is broken, she is good for nothing now; any one may have her."

How glad Indu was when she heard his answer. She was baptized, and after studying well she came to the medical school. She has now passed her first professional examination in Lahore, and we believe that she has a bright future of happy service before her. No one can do more good to the women of India than a woman, able at the same time to cure the sick and preach the Gospel. May there be many such among the orphans who have been rescued. Our friends, in providing the necessary funds for such training, have set an example which we hope will be extensively followed.

The American Pulpit

HOW TO STUDY THE BIBLE

A Sermon by REV. R. A. TORREY

Of the Bible Institute, Chicago

JOSHUA 1: 8—This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein

YOU will find in these words the secret of victory in life and power in service, the secret of prosperity and success. It all comes from the proper study of the Word of God. A man who studies the Word of God as he ought will prosper in his way, and succeed in his work. "But," you may say, "a man may study the Word of God and not obey it." He cannot study it as he ought and not obey it. I said, if a man should study the Bible as he ought; and we shall see directly that that involves obedience to it.

There is nothing more important than Christian life and Christian service than Bible study. But not all Bible study is equally profitable. There is a good deal of so-called Bible study that is absolutely profitless, if not worse than profitless. Mr. Moody said to a graduate of one of our American universities one day, "Why don't you give up your life to teaching the English Bible? You have more money than you know what to do with." "Why," said the young man, "I don't know anything about the Bible." "But," replied Mr. Moody, "down in your university you have a high-priced professor who is paid to teach you the English Bible." "I know it, and I have attended his classes; but would you like to know how we have studied it? We have been studying the last six months to find out who wrote the Bible, and we know less about it than when we commenced." That is not very profitable Bible study; it is not Bible study at all. It is studying about the Bible; it is not studying the Bible.

My first point is this: study your Bible with a surrendered will. I shall not say anything more important than that this morning. Study your Bible with a will wholly surrendered to God. One of the greatest secrets of Bible study is found in John vii. 17: "If any man will do his will, he shall know of the doctrine." There is nothing that clears the mental and spiritual eye to understand and appreciate the Word of God like a will wholly surrendered to God. A surrendered will will do more to prepare you for profitable Bible study than a university and theological education. A man may know all about Greek and Latin and Hebrew, all about the languages in which the Bible is written, but unless his will is surrendered to God he will be blind to the meaning of the Book. But if a man is surrendered to the will of God he will be able to get to the meaning of the Book, which is so admirably translated, even if he does not know a word of Greek or Hebrew.

A Surrendered Will

I have seen people who had that clear spiritual vision that came from a surrendered will, at whose feet I would far rather sit to learn what God really said in His Word than at the feet of a great many of the Professors of Hebrew and Greek. They knew more about the real force and sweetness of God's Word than those very learned professors who had not the clear eye that came from an absolutely surrendered will. Now, unless you are going to put in practice what I have said on this point, it will not do you any good to listen to the other points. I repeat it, then, the very first condition of profitable Bible study is a surrendered will.

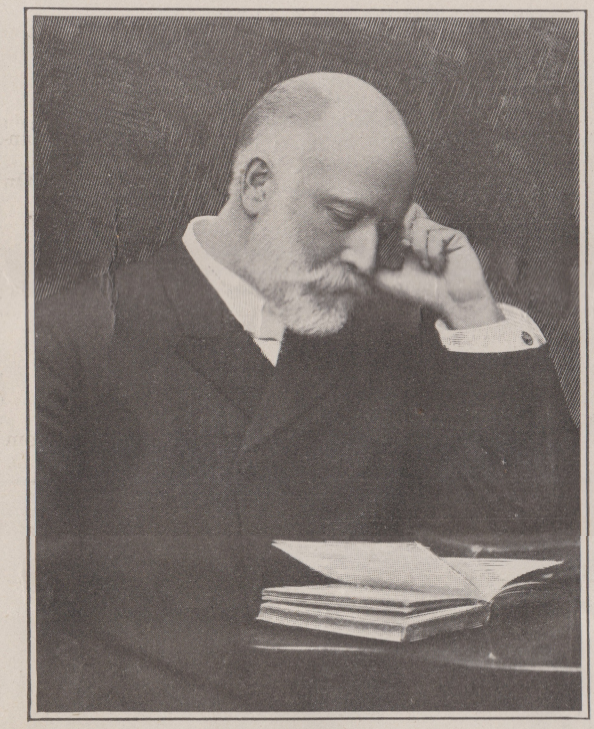
Now, if you will turn to Jas. 1: 21, 22, you will find my second thought. "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves." Study the Word of God obediently, with daily obedience to its teaching. Put away all sin and do what the Word says. A great many people come to me with difficulties in the Bible, and say, "What does this mean?" I reply, "It means what it says." But the trouble is, they do not want to do what it says; they want to do something else, and therefore they have a great deal of difficulty with the Word of God. A very large share of our difficulties in the teaching of the Word of God is an unwillingness to do just what it says. When you find anything commanded in that Book—that is, if it is commanded of you, of course; that which is commanded of the Jew under the old dispensation is not commanded of the Christian under the new dispensation oftentimes—then do it.

"Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any man be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." In other words, James says, "The Bible is a looking-glass, given you to show you how you look." What is the use of a looking-glass? It is not to puff up your vanity, but to show you if there is anything out of place with your face or your general appearance, and if so, that you may straighten it out. That is what the Bible is for, to reveal you to yourself, to show you the things that are not in harmony with God's will, that you may straighten them out.

And let me say right here, friends, that if you come to anything that is commanded in God's own Word and do not do it, the whole Book is going to be sealed right up. It is wonderful how disobedience to any verse in God's Word shuts all the rest of the verses up to you, and it is equally wonderful how obedience to one verse after another, as you understand it, opens the whole Book. So my second point is, study the Bible with daily obedience to its teaching. Every time you find anything taught in the Word of God, take your stand upon it, and do it.

Daily Study

Now, turn to Acts 17: 11: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Study your Bible daily. Never let twenty-four hours go over your head under any circumstances without studying your Bible. I will tell you what makes a Bible student; it is everlastingly keeping at it, pegging away and pegging away. I heard one of our greatest workers amongst our young men in America say one day that after all the Bible conferences he had attended—and he had attended eighteen—he got most blessing out of one at which there were only four persons present, himself



REV. R. A. TORREY

and three others. They covenanted together at the close that they would study the Bible every day, and he said, "I have kept that promise, and the greatest blessing out of any conference has come from it."

Have a regular set time every day for studying your Bible. That may be varied under some circumstances, but, as far as possible, hold to it. It is a very simple thing, but of immense consequence. You have a regular time for your breakfast, and a regular time for your dinner, and you keep to it. That is, you do if you have good sense. I know some people who take their meals whenever it comes handy to them, and wind up as dyspeptics. I know other people who have sense enough to have a regular time to eat, and they eat when that time comes round. Well, it is far more important spiritually than it is physically.

Have a Regular Time

every day that is set apart for God and his Word, to get in your orders from God. Do not take the time just before you go to bed. It is a good thing to read a little bit before you go to bed as a sort of comfort for the night, but do not take that time for your Bible study. The mind is at its worst at night. It often has a sort of unnatural activity, but that is not the kind of activity you want for Bible study. If you possibly can, take it when you first get up, when the mind is clearest, when it is at its very best.

Set a certain length of time. It may be only a quarter of an hour, but you can accomplish a great deal if you set apart fifteen minutes every day. Better still, half an hour; better still, a whole hour; better still, two hours; but I am not going to expect you to do that. Some people say, "It is all very well for you preachers; you have all the time—you do not have anything to do." Lord Cairns, a former Lord Chancellor of Great Britain, a very busy man, put it on record before he died that he had given the first two hours of every day to prayer and the study of the Word of God. He said, "Whatever success I may have had in my life"—and he was one of the most successful statesmen—"I attribute it more than anything else to the fact that the first two hours of every day has been given to prayer and the study of the Word of God."

Now turn to I. Thess. 2: 13: "For this cause also thank we God without ceasing, because, when ye receive the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." Paul here thanks God that the Thessalonian believers received God's Word as God's Word. That is my next point: Study the Bible as the Word of God. If you are not convinced that the Bible is the Word of God, I do not tell you not to study it, for I do not know anything better to convince a man that the Bible is the Word of God than to study the Bible itself. The great trouble with these people who are pulling the Bible to pieces to-day is, that they do not know anything about it. So I say, if you do not believe the Bible is the Word of God, study the Bible; it is the best way to get convinced. I did not much believe it was God's Word when I commenced, but as I really studied it—not merely speaking about it, as I had in olden times—I knew that whatever men and women said, there was a wisdom in it, a power to get hold of the heart, an appeal to myself, that was from God.

Exercise Faith

But if you have got to the place, as most of you have, where you do believe that the Bible is the Word of God, study it as God's Word. What do I mean by that? First of all, that you will believe everything it says, no matter how difficult it may be for your finite reason to comprehend how it can be so. Nothing is more irrational than to subject the teaching of infinite wisdom to the power of comprehension of finite wisdom. Rationalism, so-called, is the most irrational thing the world over, for it says that we must measure the teachings of infinite wisdom by the power of comprehension of a little finite man. "I won't believe anything that I can't understand." Who are you, that think you can understand everything that infinite wisdom says? If I had a Bible that had nothing in it that was beyond me, I should very much question whether it was the work of an infinite God; the very simplicity of it would make me believe it was by man.

In the second place, it means that you are to believe every one of its promises, without disturbing one part of it. What a way we have of coming to some promise, and because it is so great, so vast, so magnificent, we say, "It cannot mean that," and we begin to tone it down. How dare you discount the promises of God, who cannot lie?

It means in the third place, that you shall obey immediately and unquestionably every commandment you find in the Book, when once you understand it.

In the fourth place, it means that when you read the Bible you read it as in God's presence, and instead of reading something written coldly in a book, you see a living Person, your own heavenly Father, standing there and saying it to you. It is God talking to you. I tell you that goes an immense way towards making the Bible a new book. I used to read my Bible in such a cold way, but I learned to read it as my Father saying something to me; two persons—I one, the insignificant one; He the other, the glorious One. It is no longer a Book written eighteen centuries ago, but a living God, my Father, talking to me to-day. Learn to read your Bible that way, so that it is a personal God talking to you. There is freshness in the Book then.

Prayerful Study.

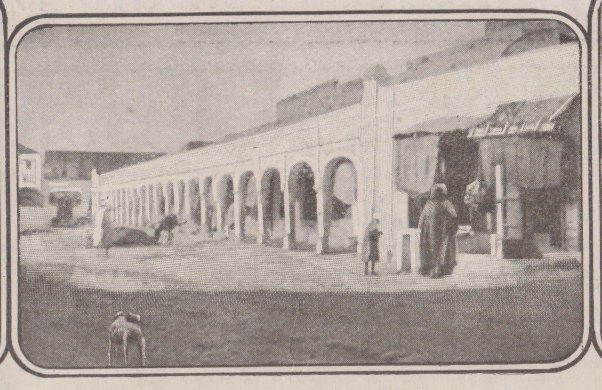
It is a good thing to read your Bible on your knees, as in God's presence. I wonder if I will be misunderstood; I do not think I will in an audience like this. It has been my privilege to read every verse of the Bible on my knees, to read the whole Book through on my knees. I bless good that it has.

In Ps. 119: 18, you will find the next point on Bible study: "Open thou mine eyes, that I may behold wondrous things out of thy law." Study your Bible prayerfully. That ought to go without saying, but unfortunately it does not always go with saying. It is a very commonplace thing to say; but, friends, do you do it? The great interpreter of the Bible is the Holy Spirit. Jesus says, in John 16: 12-14, "I have yet many thing to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for

CONTINUED ON NEXT PAGE

JEWS OF MOROCCO MEASURING GRAIN

THE MARKET-PLACE AT LARISH



CAMEL CARAVAN CROSSING THE SEBU RIVER

Moorish Tribesmen Attack the Jews

IT is a somewhat remarkable coincidence that about the time the anti-Semitic riots were taking place in Russia, similar disturbances, though on a smaller scale, were occurring in Morocco, as this letter, just received from Missionary Weiss, shows:

"TANGIER, MOROCCO, April 30.

"It was a beautiful night when Mr. Currall and I boarded a steamer that lay at anchor in the bay of Tangier. The moon was low in the west and the lights of the city shone out upon the bay, while from the minaret floated the call to the Moors to come to prayers.

"Our boat lifted anchor at midnight, and at dawn the next morning we came in sight of the town of Larish. We went ashore and met some of the English and American brethren who are still in this coast town, unable to get back to their work in the interior. While in Larish, we decided to visit Mequinez and Fez, and to work in the villages along the way. Mr. Taylor, a Scotch missionary, arranged to go with us. After engaging pack mules for $15 each, we were ready to start. All our clothing and camping dishes were packed on the side of the saddle, and we sat on top, each animal thus carrying about 300 pounds.

"After traveling a short time, we came to a valley many miles long and several miles wide, where the Sultan of Morocco has in pasture some of the finest horses and cattle that are to be seen in Morocco. Most of the afternoon was spent in riding through this beautiful valley and admiring the live stock. At evening time we reached the town of El Kazar, and pitched our tent inside the walled city. Soon after leaving El Kazar, we had to ford a river. Many Moorish women and men were at work on the shores, washing clothes, by beating them on the rocks and stamping upon them.

"We had traveled until 10:30 A.M., when we met a number of excited Jews, who had fled from a country market-place which was being raided by tribesmen. They told us how some had been robbed, others beaten and some even killed. To go ahead, they said, would bring us into certain danger, as our road led right through the market; so we took another course. We traveled until 4 P.M., and then pitched our tent in a village, where we got some eggs from the people and made tea. Several men with fire-arms voluntarily slept around our tent to protect us and our animals; yet we could not put our trust in these, for should our Heavenly Father fail to watch over us, how vain would that help of man be!

"The following morning we went through the district where the market was broken up the day before. We prayed much all the morning. We journeyed for a while with a camel caravan that was going to Fez, but it went too slow for our animals, so we decided to push ahead at 10.30 A.M. We passed through the dangerous place, but no one molested us.

"At 3 P.M., we crossed the river Sebu, our caravan being ferried across the deep stream. The natives continually yelled and beat the camels, while they were getting them into the boats. After crossing, we journeyed on till nearly 5 P.M. and then halted at a village with a caravan that was taking sugar to Fez.

"When we had pitched our tents, the people gathered around us. One of the head men of the village, who was nearly blind, came into our tent and broke bread with us in token of welcome, fellowship and love. He invited us out to see a field of beans of a large growth, but we discovered that he had made up a plot with another man to steal our mules while we were gone, so our men kept a close eye on the animals in our absence. On returning, we entered our tent, and it was not long before we heard voices yelling and screaming. We rushed from our tent to see the horse thief getting away on an animal he had stolen from a sugar caravan. The men of the caravan implored us to help them. We demanded the return of the stolen animal, threatening to report the affair to the Sultan. They promised to bring it, but we started away, leaving the load of sugar, thus making them responsible for all.

"After traveling about two hours, we met three hundred of the Sultan's soldiers going to Tangier. Shortly after our meeting with the soldiers, a man came from the village begging us to return and we could have the animal and they would kill a sheep and make a feast. We refused, but demanded that they should bring the horse to the village, where we would camp that night, which they did on the following day, sugar and all.

"On the following day we set out to go to Mequinez, but the road was very bad. Many robberies had occurred lately. So at noon we decided to leave the road and then we took the highway for Fez. That night we stopped at a Kaid's house, and while we were drinking tea with him several men came in from Mequinez, telling the Kaid that the Zemmur tribe had broken into the Jews' quarters at Mequinez and were killing them and carrying away all their goods from the shops. Poor Jews! How they do suffer in North Africa, from the hands of the sons of Ishmael.

"The country we were now in was not in the best condition. On the preceding day a man had been killed, and this meant more tribal trouble for that day. We thought it best not to go to Fez, as we might not be able for a long time to get back to Tangier. We left the Kaid's place and traveled until noon, which brought us out on the Sharada plains. Here we camped in a village for the day, and had a service in the evening. We rested on the following day, preaching and working among the people.

"The Sharada plain resembles the wheat-growing portions of Kansas. A great deal of wheat and barley is grown here, and with proper machinery and good men this would make a grand country. Near here oil wells have been found, also coal, but on account of the disturbed condition of the country no one can work them.

"We distributed Bible portions here and on our way back to Larish. We reached Tangier after being gone nearly four weeks from our families.

"We trust the time will come when we can travel with greater safety through the country. We are in need of two good pack mules and tents, also a portable camping outfit. It may be some of your readers have such things and have but little use for them. They would be a great blessing to us in spreading the light of the Gospel in Morocco. FRED WEISS."

HOW TO STUDY THE BIBLE

A SERMON BY REV. R. A. TORREY—CONTINUED FROM PRECEDING PAGE

he shall receive of mine, and shall show it unto you." "But, "you say, "that promise was made to the apostles." Very well, turn to 1 John 2: 20-27, and you will find that one of the apostles takes it and applies it to every believer. He says, "Ye have an unction from the Holy One, and ye know all things." It is the privilege of every believer to have the Holy Spirit, who is the Author of the Book, to be its interpreter every time you read it. Suppose you had a book written by some man you liked very much, and suppose he came round, and you had the opportunity of going through it with the man who wrote it, having him explain it and throw light on the things he had said, would that not be a great privilege?

I have been a student of the Book for upwards of a quarter of a century. In a sense, I have studied it longer, for I studied it long before I was converted. I studied it when I was thirteen, and there has not a day passed since when I have not studied it; but for upwards of a quarter of a century I have studied it as a regenerate man. Yet, do you know? I do not think to this day I even open it to glance at it without lifting my heart to God, and praying the Psalmist's prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." How many a passage that was difficult and troublesome has become full of most sweet and precious truth since I began to study my Bible that way.

I remember once I was traveling in Germany—I was a student in one of the universities there—and was making a tour of certain caves with some companions. One day we met the village postman. He said, "Would you not like to see a cave that is not down in the guide book?" We said, "Yes"; so away we struck through the brush and came to the cave. It was dark as midnight. He said, "It is perfectly beautiful. Every formation is an altar of the Druidical times," and so forth and so on. "Look out! there is a hole right there, and nobody has ever found the bottom of it." We looked up; we were afraid we would be the first to find the bottom. There was nothing at all pleasant about it; everything was dark and uncanny. But our guide just took a bit of magnesium and lit it, and suddenly the dark, cold, forbidding, dangerous place became luminous, and the stalactites came down from the ceiling to meet the stalagmites as they came up from the floor. Every one was an altar, not a Druidical altar, as they supposed, but an altar built by the hand of God. It was a place of marvelous beauty.

It is just so with the Word of God. How often we come to a passage which looks dark, forbidding, and dangerous. You are often afraid that you will fall into some pitfall; but just look up to God in prayer, and let that passage be illuminated with the light of the Holy Ghost, and it becomes full of beauty, transcendent and glorious. To me, to-day, some of the most precious passages in the Word of God are passages I used to be afraid of. Prayer is the secret of illuminating the Word of God by the Holy Spirit.

The next thing I wish to say you will find in Psalm 1: 2: "But his delight is in the law of the Lord; and in his law doth he meditate day and night." I want to emphasize that word "meditate." Study your Bible thoughtfully. That is a very commonplace thing to say, but it is a very important thing. What I mean is this: when you come to a verse in the Word of God, turn it over, and over, and over. Weigh the meaning of the words. Take, for example, the most familiar passage in the Bible, "The Lord is my Shepherd; I shall not want." More people quote that at meetings where I go than any other. Did you ever take it and meditate upon it? Weigh the words one by one. Who is it is my Shepherd? Jehovah. Did you ever turn that over and dwell upon the power and the wisdom and the love and tenderness of Jehovah, your Shepherd? That is worth thinking of for an hour. Then, what is Jehovah? He is my Shepherd. Did you ever stop to think what a shepherd meant? what a shepherd's relation to his sheep was? Then, that little word "my." Have you underscored that in your Bible? "I shall not want." "I shall not want." "I shall not want." "I shall not want."

Take that passage which is so often quoted, "My God shall supply all your need, according to his riches in glory in Christ Jesus." Who is the supplier? God, my God. "My God shall supply," or, as the Revised Version reads, "fulfil." Turn that round and you have the exact meaning of the word, "fill full." "My God shall supply all your need," or, as the Revised Version has it, "every need," every physical need, every temporal need, every intellectual need, every spiritual need. Now the measure of the supply, "According to his riches in glory in Christ Jesus." Mediate on the Word of God.

Now, I want to give you a few rules for meditation. First, never read too fast. One book read properly, is worth tons of books skimmed through. That which is not worth reading slowly and thoughtfully, is not worth reading at all. The average man reads too many books. The great fault of our modern system of education is cramming people with a little about chemistry, a little about philosophy, a little about geology, a little about astronomy, a little about Greek, a little about algebra, and so on. People think they know everything, and they do not properly know a thing. The average boy or girl comes out of school to-day, and knows a little about everything and not much about anything. But, friends, it is pre-eminently true about this Book; the one book you cannot race through is the Bible. Do not read too fast. That is the danger of having so many chapters to read through each day. That kind of thing has spoilt more Bible students than any other. "I have got through my three chapters," you say; "I will go to bed now!" Of course you will run your eye over the three chapters, but there is nothing in it. I think far better than setting yourself so many chapters, is to set so much time apart for reading. Sometimes you will not get through more than one verse, but you will have that verse. Do not read too fast; take time.

Another thing that will help you is to mark your Bible. Read with your pen in your hand—not pencil, because pencil rubs out—looking for something to mark, a word, a sentence, a verse. I mark my Bible every day. Why? Not necessarily because I shall come back over the marks, but because it helps me to concentrate my thought at the time of reading. And reading the Bible thus, obediently, prayerfully, thoughtfully, you will reap the reward promised of beholding "wondrous things" out of God's law. May it be so! Amen.

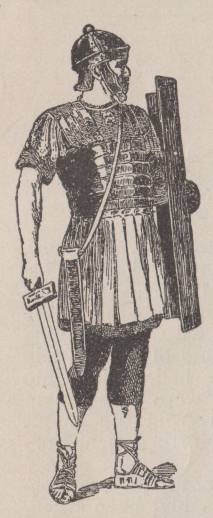
"The Word of God is Not Bound" ❋ Paul at Rome

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 14
ACTS 28: 16-24, 30, 31

By Dr. and Mrs. Wilbur F. Crafts

GOLDEN TEXT:
"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST" ROM. 1: 16

THE Bible in chains has been a familiar scene in history, and so we are not surprised when we go back to its origin and find that much of it was written by Paul's chained hands in providential prisons. The traveler may to-day enter Paul's house in Rome, where he lived as a prisoner with the soldiers that guarded him. Let us walk along the famous Corso, until we come to the Via Lata, where we shall find the church of Santa Maria, built over the remains of Paul's house. We enter the church, and descend a long stairway before we reach the house. In Paul's time it was not underground, but it has become like a cellar because of the debris which has gathered in nineteen hundred years. The house is divided into three rooms, one larger than the other two, all covering a space not over thirty feet square. The walls are large blocks of travertine, now blackened with age. It all seems very real, especially when the visitor is shown the places worn by the feet of the guards.



A ROMAN SOLDIER

When Paul with other prisoners reached Rome, while the others were put in dungeons, he was allowed to hire this house and live there with only a single guard, because he was a Roman and under no serious charge. After Paul had been in Rome three days, he called all the Jews in the city to meet him in that house and explain his arrest and imprisonment, telling them that although he had accepted Christ as the promised Messiah, he had not discarded Jewish laws and customs, but had been mobbed by the Scribes and Pharisees, while he was in the very act of fulfilling a Jewish vow, and had been accused falsely before the Romans, who had rescued him, of trampling on the law and the prophets, whose fulfilment he had rejoiced to find in Christ. He further told them that the Roman judges found no crime in him, but tried to please the Jews by proposing he should be tried in Jerusalem, where a band of assassins waited to slay him, and he had therefore appealed to Cæsar, but for which he would subsequently have been set free, as not guilty of anything worthy of death or of bonds. "For the hope of Israel," exclaimed Paul, "I am bound with this chain."

The Roman Jews were ready to hear him, though the believers in the Nazarene as the promised Messiah were "everywhere spoken against." They came at appointed times for two years and heard Paul expound the prophetic pictures of the Old Testament as fulfilled in Jesus, the King of the long promised kingdom of God, which is the kingdom of social justice and brotherhood. Some believed, and others rejected the message and the Master. During this time no serious effort was made by Jews or Romans to suppress his message. The Jews who had silenced him by a mob at Jerusalem had only given the message wider scope, as have all efforts to suppress the Gospel, for "the Word of God is not bound," not even when its herald is put in chains. Here at Rome Paul wrote Colossians, Philippians, Philemon, and 2d Timothy—the last at least when his prison was no longer his own house but a dismal dungeon. And let us remember that Luke's gospel and Acts were written when a prison companion of Paul. No wonder a book which prisons could not check in the writing, has defied prisons to check in the reading. "The Word of God is not bound."

Illustration and Application

Two great truths, which history abundantly proves and illustrates, are presented by this lesson: First, that God can make persecutions and prisons into providences; second, that the Word of God cannot be bound. The hatred of God and the good in men who are wilfully bad is the same in every age. But God's power to overrule this wrath of man to his praise and the blessing of the world is also the same yesterday, to-day and forever. In the case of our lesson, Jews who had rejected and killed their Messiah, because he came to humble their pride rather than pamper it with temporal power, had also mobbed his messenger, Paul, and endeavored to silence the Gospel he proclaimed; but instead of doing that, their wrath became a providential Euroclydon to hurry him to Rome, whither he had long desired to go, but vainly, for lack of funds. The very morning after God promised he should go to Rome, the Jews vowed he should die before breakfast at Jerusalem (Acts 23: 11, 12). Their persecution hurried him to Rome instead, without expense to him, as a Roman prisoner, and gave him opportunity to influence not only more candid Jews, but also Romans who swayed the world. There were "Saints in Cæsar's household" ere long, and probably the sooner for Paul's chains, a Cæsar himself displaced the eagle by the cross, and adopted the motto, "In this sign conquer." Let us by personations recall the parallel providences in Bible times and since.

Providential Prisons

When I was a man of thirty I was unjustly cast into prison, having refused a woman's request to do the sin which she charged against me. I had previously been sold most wickedly into slavery by my own brothers, and this deeper degradation of imprisonment was hard to bear. But as in slavery, so in prison, I performed all duties required of me faithfully, and peacefully trusted God to keep the promise he had made to me in youth that I should be greatly useful. When two of my fellow prisoners had strange dreams, God helped me to interpret them. One of these, in fulfilment of my interpretation of his dream, became an officer of the king. He had promised to secure my release, but forgot me until the king needed an interpreter for a dream. Again God helped me, and I was taken from prison to be premier, I then saw that slavery and imprisonment were but providential steps to the throne. Through suffering I had come to a place where I could have the joy of preventing great suffering in a famine for which I gathered supplies of grain. I thanked God who had so wonderfully made all things work together for good, that using the very wrath and envy of my jealous brothers to get me free passage to the world's capital where I could be and say and do much greater things than when a petted child in my country home. Who am I? (Gen. 37 ff.).

I lived when wicked customs had come into the Church of God. Priests would sell indulgences to all kinds of sin for money. Forms of worship were counted more important than right living. I cried out against these wrongs, for which the priests sought to kill me. To save my life my friends arrested me and hid me in a comfortable prison, where my enemies would not think to look for me. Besides, I was dressed like a knight and called "the Knight George." As it was not safe for me to preach at that time I translated the Bible into the language of my people, and the very day it was finished the situation changed and I was able to go forth and preach again. But the Bible translation, which I could not have made if the enemies of God's Word had not silenced my voice, was the best work I ever did. Who am I? (Luther).

I was a swearing tinker who hated God and good men, but in God's mercy I was led to love the Christ I had so often cursed and to preach the pure gospel, condemning selfish and wicked customs in rulers of Church and State. And so I was put in prison, where I wrote a book that did more for the cause they oppose than the voice they had silenced ever could have done. Who am I? (Bunyan).

What a golden [illegible] stories could be told of the efforts to destroy the Bible itself as well as silence the men who have faithfully proclaimed its gospel, the good news of social justice, which ever rouses the hatred of the unjust!

Curiously enough the Bible in chains signified at one time the Bible set free. Chained Bibles were put on six reading desks of St. Paul's Cathedral, London, in 1540, in order that the people might freely read them, as they had not previously been allowed to do. Bibles were too big and costly for the people to own them, and because they were costly and might be stolen for their commercial value, and still more lest those who did not wish the people to read the Bible lest corrupt practices in the Church might be exposed might take the Bibles and hide them away, they were chained to the reading desks, where, all day, the people would gather to hear one and another read the glad tidings that had previously been kept back by the priests.

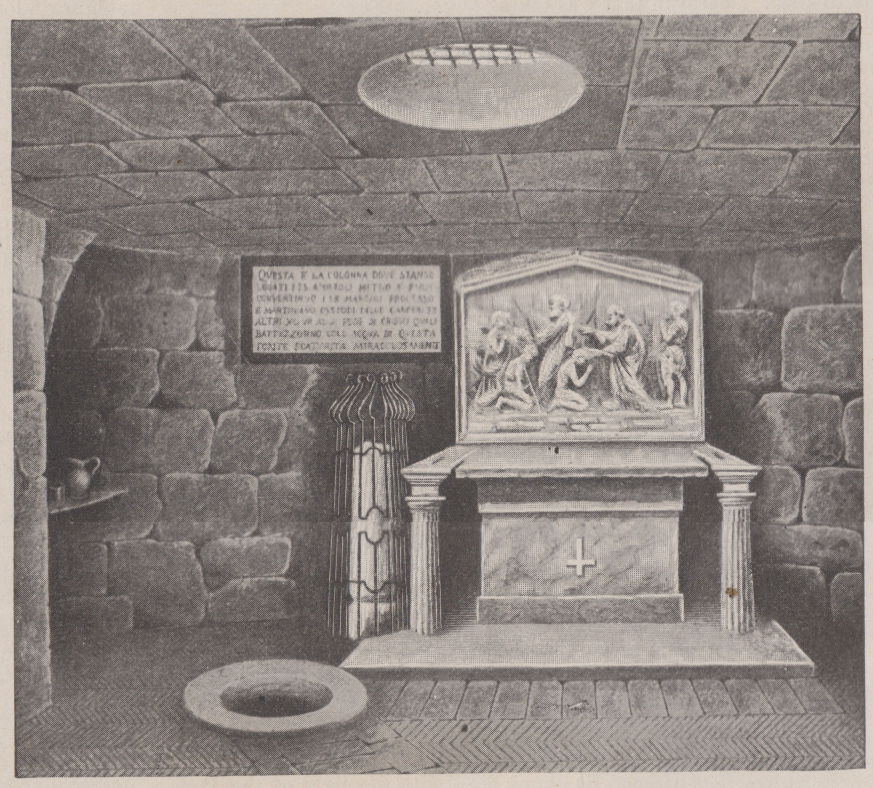
Just thirteen years previous to that there had been a burning of Bibles in the churchyard of the same cathedral by order of Cardinal Woolsey. Chained Bibles were certainly better than burned Bibles, particularly as the Bible was chained in the interest of liberty, liberty of the people to read it, while the burning of the Bible had been a denial of their right to read it. One old writer tells us: "It was wonderful to see with what joy this Book of God was received, not only among the learned sort . . . but generally all England over, among all the vulgar and common people, and with what eagerness God's Word was heard, and what resort to places where the reading of it was. And even little boys flocked among the rest to hear portions of the holy scripture read."

. . .

Now let us come back to Paul's preaching at Rome. His theme there as everywhere, was, Jesus the Saviour and King.

An African missionary tells the following interesting story:

When I went to Africa there was no written language, so I was forced to learn here a little and there a little, from the conversation of the natives. One word I listened for and never heard. Two years-and-a-half went by, and it seemed as if I never would make the people understand until I found that word. One night I heard some of the men telling stories of adventures. One related how his master had rescued him from a lion. I listened eagerly, hoping to catch the word—the longsought word. The incident was finished, the word was not spoken; my hope was crushed, my heart was sick. Afterwards I spoke to the man and asked him; "What did you call your master when he saved you from the lion?" At once he gave me the longed-for word—the word which means Saviour; and I was able for the first time to make clear to him what the Saviour would be to him. With joy on his face he caught the message, as he exclaimed, Is that what you have been trying to tell us all this time?

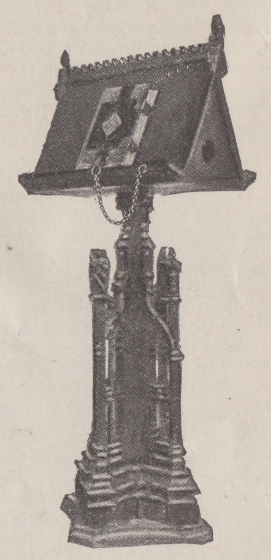


THE TRADITIONAL PRISON OF PAUL IN ROME

PORTRAITS OF PAUL AND PETER
Found in the Catacombs at Rome

When one bears a message of rescue, if the peril be of physical death, what hardships he is willing to bear, what dangers to meet!

The first successful messenger to get through from Peking to Tientsin, during the siege of the Legations at the former city, was a lad, who was not a baptized Christian, but whose custom it had been to attend the mission services regularly. When the troubles commenced, his employers dismissed him, objecting to have any one connected with foreigners on their premises. After days of terror, when numbers of the native Christians were massacred, some of the missionaries went out upon the streets, seeking among the ruins for any of their people who might possibly have escaped, and be in hiding. No one was found except this lad of fifteen, who followed them, and begged to be taken into the mission compound. A month later, when the Legations and all the Europeans of Peking were anxiously seeking for a messenger to carry to Tientsin news of their terrible straits, this lad asked to be allowed to make the attempt. The marines, who occupied a position on a small portion of the wall, let the boy down by a rope, after dark, into the southern city. He slept close to the gate that night, and at dawn mingled with the excited crowds without the city, and started on his perilous journey. After some days and many adventures, he reached Tientsin in safety, and delivered his message. He received a letter in reply, which he was again successful in getting through. The importance of the lad's brave deed may be better estimated when it is remembered that, before his message was delivered, the commanders of the allied troops, fearing from the long silence that all was over with the foreigners in Peking, had determined to delay their march upon the capital. The arrival of this important young messenger changed their plans, and enabled them to rescue the Legations at a time when it seemed almost impossible for them to hold out much longer.



A CHAINED BIBLE
In an English Church

Every preacher, every teacher, should realize that he, too, bears a message of life and death, not of the body but of the soul, and should be as self-sacrificing and as brave and as persistent in delivering it. He is to raise "the siege of man-soul," beset with perils, from which Christ alone can bring deliverance.

JEWS FLEE *FROM* PERSECUTION *IN* RUSSIA

DETAILS of the extraordinary outbreak against the Jews, at Kishineff, in the Russian province of Bessarabia, which have been received during the week, show that the original reports of the affair were not exaggerated. To mark its disapproval of the riots, the imperial government has summarily removed Gen. Von Raaben, Governor of Kishineff, and Chief of Police, Ivan Chamolnisky, who so signally failed to preserve order, and to protect the Jewish residents of Kishineff from the wrath of the infuriated mob. Cable dispatches state that a number of suits for damages have been instituted against Governor Von Raaben, by Jewish sufferers. Under the Russian law, a public official is personally responsible for the results of his administration.

Some of the details of the recent disturbances would seem to show conclusively that the riots were premeditated. The anti-semite newspaper *Bessarabitz*, is accused of instigating the rising. Policemen hinted broadly to the Jews of Kishineff, that "at Easter time all Jews will be slaughtered." As already stated in last week's CHRISTIAN HERALD, the trouble began on Easter Sunday, but did not reach its height until the next day, when half the town was looted by the mobs. A letter says:

They treated the Jews like dogs, and proceeded to the principal street, where they broke into stores and destroyed property. Feathers from ripped beds covered the pavements like snow. What Jews they met in the streets they struck down like dogs, with clubs. All Jews that could, fled to cellars for safety. Murdered people lay in the streets like flies and the mob trampled over their bodies. Finally a telegram was sent from a neighboring town to St. Petersburg and the order came to stop.

A woman in Kishineff writes:

They snatched my one-year old girl from my arms. One took it by the leg, another by the other and tore it in twain. I begged them to kill me. They caught up my boy, eight years old, and chopped him to pieces.

Abraham Wolornick, a refugee from Kishineff, who has come to New York, makes this statement:

I was in my house on Easter Sunday morning about the time the Gentiles were coming from their churches. I heard a great noise, which grew when the Gentiles rushed into the street where I lived, and I heard shouts of "Let us kill them!" Then I looked out, saw the crowd throwing stones through the windows and attacking all the Jews they found. I was afraid to go out. I saw men, women and children with their hands and ears and noses cut off, and bodies that had been disembowelled lay in the street. The Gentiles ripped open beds seeking treasure, and the feathers filled the streets like snow. I saw one cart driven past bearing five persons who had had their eyes gouged out. Bodies were left unburied in cemeteries with tags on them after they had been identified. A Christian woman lived in the house with me, and she told the mob that there were no Jews there, so they went away. We remained in a cellar until Tuesday, and then we made our escape from the city.

Chaskel Swessel, once a rich Jewish merchant of Kishineff, but now ruined, contrived to escape to Vienna. He says:

Jews were in the hundreds of temples and schools on Easter Sunday, when, toward evening, their little children came running to them, crying that strange men filled their homes and were smashing windows and otherwise destroying things. When the Jews rushed to the rescue of their homes, they were met in the streets by mobs of excited men, who spat in their faces, pulled their beards, threw them down and beat them. The Jews at first showed fight, but the police commanded them to go to their homes. It was then that the crowds again entered the homes of the Jews and began their deeds of violence. The terrorized Jews ran to the house of Governor Raaben, where they prayed for military protection. The Governor was invisible. He sent word that he would do nothing before asking the Czar's permission by telegraph.

Estimates of the number killed differ greatly. The St. Petersburg authorities admit that forty-five were killed and 424 injured in the riots, while letters from residents of Kishineff say that 234 are now dead, 174 having been killed outright and 400 injured, of whom sixty have since died.

Michael Davitt telegraphs to the New York *American*, that though the military precautions are now adequate to preserve the peace, the Jews are still terrorized. All high-class Russians, he adds, condemn the riots, which originated in racial and economic influences, spurred on by the anti-Semitic press. He estimates that 2,000 families are homeless, and 1,000 poor people are absolutely ruined.

Minister of the Interior, von Plehwe, in an official report, says that the riots arose from the strained relations existing between the Jews and Christians in Bessarabia, and the false stories of Christians having been murdered by Jews. The Emperor has ordered Governors, Mayors, and heads of police be notified of their personal responsibility for preserving the peace and preventing violence.

A Berlin dispatch gives a somewhat different character to the Kishineff affair than that of a purely anti-Semitic disturbance. It says that the riots grew out of the prevalent discontent in the agricultural districts owing to the trade depression and unjust taxation. The desperate peasants broke the windows in Governor von Raaben's palace, and in the houses of the marshals of nobility. They attacked people indiscriminately in the streets, and among their victims were several Christians, proving that the assailants were not directing the attack against Jews alone. The government, however (adds the correspondent), preferred that the whole affair should be accepted as anti-Jewish, rather than as a rising of the Russian peasantry. How far this theory may be justified cannot now be determined. Meanwhile, at Kieff, and other Russian cities in Roumania, apprehensions are entertained by the Jews of a repetition of the Kishineff horror.

In New York, to which many of the refugees are now coming, there is a very excited condition of affairs in the Jewish community over the riots. Relief funds are being raised in various quarters in aid of the surviving Kishineff sufferers. Appeals and petitions are being forwarded to Washington, urging our government to make a formal protest to Russia against the persecution of the Jews by the Russian people and officials. It is not at all probable that any formal or official action will be taken by our government in the case. Russia is a sovereign power, and international law (as the statesmen explain), absolutely precludes outside interference in the domestic affairs of a nation. So, as no American citizens are involved, we have no pretext or excuse for interference. Should the Russian Jews come to our ports in vast numbers, as the Roumanian Jews did last year while fleeing from persecution, they may then be made a proper subject of diplomatic correspondence and protest.

By permission *N. Y. Evening Journal*

BUILDINGS IN ISSKIA STREET, KISHINEFF, WRECKED AND LOOTED DURING THE RIOTS

Count Cassini, the Russian Ambassador in Washington, speaking of the riots, said the unfriendly attitude of his countrymen toward the Jews was common also to Germany and Austria, and was caused by the fact that the Jew, instead of working in the fields, became a money broker, and as such took advantage of the peasant, whom his power ultimately brought to ruin. He added:

The situation in Russia, so far as the Jews are concerned, is just this: It is the peasant against the money lender, and not the Russians against the Jews. There is no feeling against the Jew in Russia because of religion. It is, as I have said, the Jew ruins the peasants, with the result that conflicts ensue when the latter have lost all their worldly possessions and have nothing to live upon.

There are many good Jews in Russia and they are respected.

By permission *N. Y. Evening Journal*

M. CHAMOLNISKY

Kishineff's Chief of Police, Deposed by the Czar

Jewish genius is appreciated in Russia and the Jewish artist is honored. Jews also appear in the financial world in Russia.

The Russian Government affords the same protection to the Jews that it does to any other of its citizens, and when a riot occurs and Jews are attacked the officials immediately take steps to apprehend those who started the riot and visits severe punishment upon them. Russians have been punished severely for attacks upon Jews. But notwithstanding these conflicts, the Jews continue to pursue the very practices which have been responsible for the troubles.

It is only natural that the Russian, who is ordinarily very patient, should entertain a feeling against those who wrought his ruin. Emperor Nicholas sought to assist the Jews by establishing agricultural colonies for them in Southern Russia, thus hoping to get them to give up money lending, but this effort was unsuccessful. Other projects to help the Jews had been attempted, but also without success. As the Russian assimilated readily with other races, his failure to assimilate with the Jew must be attributed to the Jew.

Russia and the Jews in History

Many writers have the mistaken impression that the Jews are comparatively newcomers in Russia. Three centuries before the Christian era, what are now Southern Russia and the Crimea, had many Jewish inhabitants. The Jewish kingdom of the Kazars flourished on the banks of the Volga from the seventh to the tenth century A.D. Poland had a great Jewish population in the tenth century. Under Casimir the Great, they flourished and enjoyed liberal privileges. Persecutions began in the seventeenth century, and many thousands were massacred. When Russia extended her borders, she found in Poland and the Crimea a vast Jewish population, who had dwelt there for hundreds of years. With few exceptions, the Russian sovereigns have always shown hostility to their Hebrew subjects. Under Alexis Michaelovitch (1650), Elizabeth (1743), and Catherine (1786-94), their liberties were more and more abridged by hostile legislation. "White Russia," with a few other adjacent provinces, was decreed as a "Pale of Settlement," beyond which no Jew was permitted to pass, except under special conditions. From that period until the present day, the policy of crowding in the Jews, restricting their rights of residence, property and occupation, was gradually extended, until the life of a Hebrew in any part of the Czar's dominions became one of oppression and intolerable restriction.

During the reigns of Alexander I, Nicholas I., and Alexander II., there were occasional relaxations of the rigid anti-Semitic laws. The Jews were allowed to send their children to public educational institutions, to buy and rent ground, and to found agricultural colonies. Nicholas reduced the Pale of Settlement by excluding Kieff and Sebastopol, and Jews were prohibited from living within a radius of fifty versts of the eastern frontier. Their condition was greatly ameliorated by the liberal policy of Alexander II, and that monarch is still remembered with gratitude, as the best friend they ever had on the throne of Russia.

In 1882, the anti-Semitic "May Laws," elaborated by Gen. Ignatieff, a pronounced Jew-hater, were promulgated. Terrible riots and disorders followed. Under these laws, Hebrews were forbidden to settle outside the "towns and townlets;" they could not buy, sell or mortgage real estate, nor register as lessees of landed property, in the forbidden territory, and they were prohibited from doing business on Sundays or Christian holidays. Wholesale expulsions of Hebrews from the forbidden territory followed, and the towns in the Pale of Settlement were crowded with the refugees.

In the following year, 1883, an Imperial Commission was appointed to consider the whole Jewish question, and there was a faint hope of more liberal legislation. One of the members, Prince Demidoff, demanded the complete emancipation of the Jews and the concession of full civil rights; but he stood alone. The other members of the commission favored an increase of restrictive legislation. M. Pobedonostsev, the Procurator of the Holy Synod of the Russo-Greek Church, and the highest religious official in Russia, enunciated the old doctrine of "One king, one faith, one law," and his counsel carried the day against the oppressed race. It was the bigotry and intolerance of the Middle Ages in a modern form. Russia has 4,500,000 Jews and 80,000,000 Slavs. As the latter did not like the former, the Jews, being a "small body of aliens," according to M. Pobedonostsev's view, should either become converts, or emigrate.

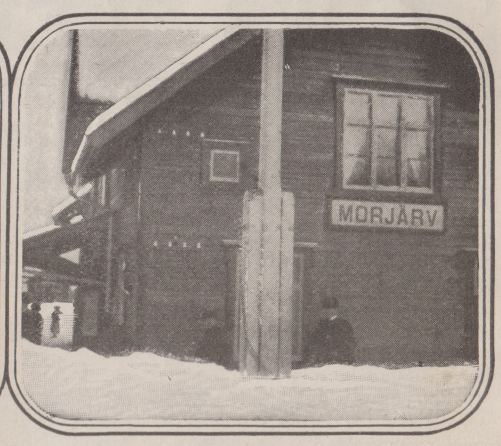
Twenty years of this policy, with occasional intervals of milder treatment, have brought the Russian Jews to a condition which is certainly the least to be envied of any race in the whole world to-day. They have been charged at different times with almost every imaginable crime. They have been repeatedly accused of slaying Russian children and using their blood in certain secret "religious rites"; of inciting the peasantry to revolt against the throne; of disseminating seditious literature; of belonging to secret traitorous organizations; of practising usury to the detriment of the Russian people. It has been charged that they made the *moujiks* drunken; that they avoided military service; that they were middle men and parasites, and guilty of commercial fraud and trickery; that they were averse to manual labor; that they were ignorant, dirty and lived by themselves, declining to mingle with other Russians, etc., etc. Official statistics have absolutely disproved almost all of these charges. In justice to the more enlightened class in Russia, it should be said that there were not a few Russians who outspokenly defended the Jews and condemned the oppressive policy enforced against them.

An official estimate places the number who migrated in one year from the Settlement, at 70,000 to 75,000 families. In Volhynia alone, 4,700 were banished. In Yalta, in the Crimea, 1,358 were suddenly expelled. In the "Holy City" of Moscow, 28,000 were expelled during Passover week, in 1891, including 14,000 skilled artisans. It is estimated that between 300,000 and 400,000 Hebrews throughout Russia were affected by this general expulsion.

LEAVING THE OLD CHURCH AT TORNEO

A "CHILDREN'S HOME" IN IISALMI, TALEVA

OUR FIRST SWEDISH R.R. STATION



POPULAR RECOGNITION *IN* FINLAND

By DR. LOUIS KLOPSCH

IV. Greetings at Uleaborg

THAT night in Uleaborg was a restful night. For the first time in two weeks we slept in real beds. Throughout the country districts of Finland they use what I designate as telescope beds. These beds resemble an extension dining-table. When not in use the bed-clothes are doubled up, and the bed itself is telescoped to one-third its natural size. As the Finns are rather short of stature, the beds when extended to full length are undersized, and although I personally measure only five feet six inches, I invariably found the beds just six inches too short for convenient accommodation. The head-board is always towards the centre of the room so that the feet are towards the wall—just why I have never been able to discover—and while the bedding was always abundant, I never could sleep for more than half an hour in any given position. Hence I welcomed more heartily than my readers may believe, a bed in which I could stretch again to my full length.

A Clerical Deputation

The morning after we arrived in Uleaborg, a lovely city of about 17,000 inhabitants, we were as usual besieged by a small army of mendicants, who piteously pleaded, with tears in their eyes, for help. Even the inner stairs of the hotel accommodated a detachment, while around the outer steps could be found a great variety of the poverty-stricken, in every conceivable attitude of humble suppliancy. To some, cash relief was given, while others were referred to the exceptionally efficient Provincial Relief Committee there resident. Before leaving the hotel we were waited on by the Lutheran clergy of the city, including Bishop Forsman, of the Diocese of Kuopio, who came to pay their respects, and to assure us that America had afforded a "never to be forgotten assistance to a patient, long-suffering and honest people, who will ever hold in grateful remembrance the practical manifestation of true Christian love of which they had been the appreciative recipients, when almost overwhelmed with affliction, which they had tried hard to bear without complaint and without publicity."

SWEDISH FRONTIER GATE

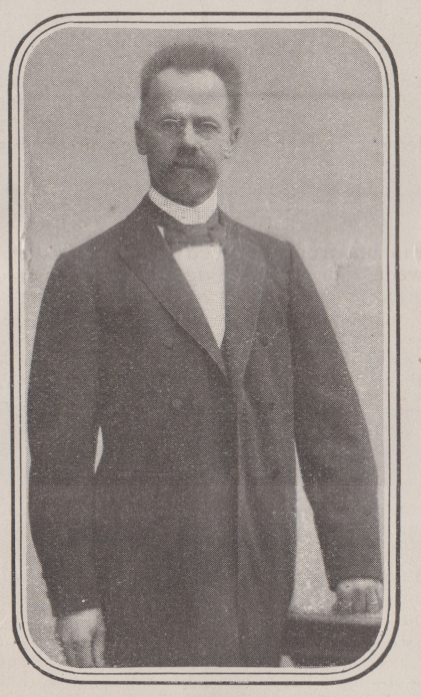
Immediately after the retirement of the clerical deputation, a little class of deaf mutes, headed by their teacher, inquired for "the American Dr. Klopsch." I asked them to be shown into a private room and at once called to see them. There were ten deaf mutes, all under twelve, each bearing a tiny bouquet. The teacher—I regret that I do not remember his name, but God knows it—addressed me in German, and told me how even the little ones who could not hear, and could speak only with difficulty, had read of the kind-hearted people in a distant land who had come to the rescue of a comparatively unknown people, and helped to save their lives, and relieve their desperate sufferings, and that these little ones had expressed a great desire to say "thank you" to the one who had come over to see for himself how great the need and how best to help. Then each one of the deaf mutes in turn walked up, and mechanically uttering a few words of grateful acknowledgment, handed me a bouquet.

Deeply touched, I endeavored to reply, but the recollection of my own little deaf mute son, 5,000 miles away, made at first, I am afraid, my utterances quite unintelligible. However, collecting myself at last, I congratulated the teacher in charge, told him of my own boy, and that I would write him concerning this touching demonstration, and send him one of the bouquets, and then invoked God's blessing upon him and upon his charges.

At noon there was a great gathering in the public square in front of the hotel. Word was sent me that I should hold myself in readiness for a tremendous public demonstration. As I had only one brown home-spun suit—the one in which I had traveled from Helsingfors to Uleaborg—there was no opportunity to dress for the occasion, and consequently I was ready when the call came, a few minutes after the warning. I walked down the stairs, lined with poor people, and out on the porch. Here the Mayor of the city welcomed me. Before us were two thousand school children, who had been marshaled into position to sing to the American visitors, the first ever known to have traversed Finland during the winter season, and who had come as friends on an errand of mercy, at a time when traveling in that country required some greater incentive than the mere quest for pleasure and recreation.

Five Thousand Voices In Song

In addition to the children, about 3,000 adults had assembled, so that there were fully 5,000 people confronting us. A precentor led the children, and they sang as though it came direct from the hearts. Then the Mayor addressed us in English, and I replied in the same language, which Dr. Reuter kindly interpreted to the audience. The utmost enthusiasm prevailed. Cheer after cheer went up, and America and the Americans were applauded vociferously. Then a few flowers were presented by little girls, each of whom made a brief address, which we, of course, could not understand, but the meaning of which we recognized from the eyes of the tiny orators.



DR. KONR. RELANDER

A Notable Event

The same evening there was to be a farewell banquet to the retiring Governor, who, owing to his friendliness to his own countrymen, and his unwillingness to enforce the tyrannical measures of Governor Bobrikoff—what a pity that I must desecrate this page by the publication of his name—had incurred the disfavor of the Russian Government. The Mayor and his friends invited me to be present. I declined again and again. I pleaded the lack of suitable clothes, but to no avail. The clothes I wore, they contended, were a badge of honor. Still I hesitated. I feared that my attendance might give a political coloring to my mission, and there was yet much to be done. But they were so urgent, and Dr. Reuter joined them so eloquently, that at last, although very reluctantly, I consented. The banquet commenced at five o'clock in the evening.

As I entered, the band struck up Sousa's "The Stars and Stripes Forever." Looking up I saw the American and Finland flags intertwined, and under the American flag were the words: "America, the only home of true liberty." Two hundred and fifty people, mostly in evening dress, were present. Our party were (after an introduction to their excellencies), escorted to a seat near the Governor and his wife.

Hour after hour was taken up with speeches. At last, passing from eulogistic remarks concerning the retiring Governor and his beneficent reign, one of the speakers, addressing me in German, extolled the surpassing kindness of the good people of America to the Finns, and called for three hearty cheers for the American visitors. These given, I made a twenty-minute address, in German, rigidly avoiding politics. The Governor was carried in a chair on the shoulders of his admirers around the room, and, in the enthusiasm this measure awakened, it was proposed that I pass through a similar experience, but this I could not consent to, and my wishes were respected. This busy day over, on the morrow the Uleaborg Relief Committee, headed by Dr. Relander, called, and reported on the condition of affairs in the province.

Dr. Relander is a great enthusiast, and as such he proved invaluable to the work in hand. Enthusiasm has more sentiment than conservatism, and conservatism never can rise to the occasion of a famine. The heart-strings must be stirred when human life and suffering are the subjects under consideration, and the moment they begin to vibrate, enthusiasm is begotten. Probably no man in all Finland understood the situation better than Dr. Relander, and surely no one could have been more sympathetic then he. But even enthusiastic Finns are conservative, and hence Dr. Relander brought with him statistics to bear out his every assertion, and his figures were reduced down to the minutest fraction of a per cent. The other members, seven in number, were very sedate and serious, and used but few words to convey to me how their hearts and the hearts of their people were touched by the generous contributions of the sympathizing and self-sacrificing Americans. They all agreed that without this help—nearly equal to that offered by the Finns themselves—the famine must have resulted in a fearful calamity—which, they asserted, God himself, by moving upon the hearts of the American people, had graciously stayed; and each one for himself and in behalf of the people he represented, begged me to convey to every contributor, great and small, the combined thanks of a suffering and downtrodden nation.

Dr. Relander's Plea

After this we entered upon the careful consideration of the facts presented, and truly they were sadder than any I have yet seen in print. But why enter into heartrending details and harrow the feelings of the reader? The province of Uleaborg contains 277,628 souls. Of these, over 90,000, or nearly 33 per cent., were in a truly deplorable condition. Dr. Relander, as provincial physician, had officially traveled up and down and across the province. In a single village named Kolari, over 3,000 were then on the verge of starvation. Children were sick, mothers could no longer nurse their babes, the cattle were killed, milk was rarely seen in more than one house out of ten, the death-rate had fearfully increased, hunger-typhus had again and again broken out, and herculanean efforts were constantly employed to stay the harvest of death on a frightful scale. The Committee had about reached its limit, and our arrival inspired them with new hope. Kolari, Saraisniemi and Kajani were within their boundaries, and earnestly did Dr. Relander plead in behalf of the tens of thousands of sufferers whose burden he self-sacrificingly placed on his own shoulders.

CHILDREN BID GOOD-BY

Cablegrams from New York had kept us posted as to the progress of the Relief Fund, and rarely did I experience greater pleasure than on this occasion, when I gladdened the hearts of these serious men, and good Dr. Relander, with an appropriation amounting to 50,000 marks, or $10,000. God be thanked for the good this money has done for the helpless, the hungry, the starving, the dying—men, women, and children, who shall live to praise Him for their deliverance in time of trouble.

In the afternoon of the same day we took the train to Kemi, the most northerly railway station in Finland, and from which sledges were again employed to take us to Tornea, at the northern point of the frozen Gulf of Bothnia, thence to Haparanda, our first stopping point across the Swedish boundary, and from there to Mojarvi, the first railroad station in Sweden.

We left the hotel at 1.30. Down the streets could be seen the multitude wending their way to the station. Thousands upon thousands were there when we arrived. It was almost impossible to thread our way through. The approach to the station, the station itself, the platform, were all densely crowded. I longed to hide myself until the train arrived, but there was no nook or corner not already filled. How many there were actually present I dare not guess; but nothing could be seen but a sea of faces—and happy, thankful faces they were. While I stood there almost helpless, one beautiful girl of 18, with dark, wavy hair, florid, healthy complexion and bright eyes, handed me a bouquet, and told me in clear-cut English, that she could not stand the thought of becoming Russianized, and soon she would surely come to America. I assured her that she would be heartily welcome, and find our shores the most hospitable in all the world. Then Mrs. Blunt, the charming Finnish wife of the British Vice-Consul, stepped up, and thanking me for what the Americans had done for her suffering people, wished me a pleasant journey home, expressing the hope that I might find all my dear ones in good health awaiting me. At this moment the train arrived. As we descended the steps from the station the multitude began to sing, and when they had finished, we listened to an original poem extolling the land of Columbus, whose beneficence had encircled the globe. Then amid deafening cheers, the waving of handkerchiefs and the good-byes from a thousand throats, the train drew out, and we were on our way to Kemi, five hours distant.

HEARTY GREETINGS AT TORNEA

PASTOR JULIEBO DR. KLOPSCH CAPT. SUNDBAUM

Dr. Relander had come to journey with us, and from Kemi to make an official sledge tour of Northern Finland and Lapland. He was full to overflowing with the subject nearest our hearts, and a most interesting companion. We were interrupted at every station by multitudes, who had come to welcome and thank us in song. The majority of them must have traveled many miles, for usually the villages are greatly scattered, and consequently sparsely populated. Invariably I appeared on the platform and addressed them. At Kemi, 1,200 had gathered. The winds were icy; but for a full hour I stood bareheaded at the station door, with a chilling draft back of me. Never had I seen greater discipline in the handling of a crowd. Song after song, and speech after speech was delivered. Twice I responded, but not even a child moved from its place, and when we entered the sledges to be driven to the hotel, the crowd, while cheering lustily, never attempted to push its way toward us, and when finally we drove away, they were still standing in the place assigned them until the signal was given to disperse. But for these precautionary measures we might have found it difficult to carry out our arrangements for a hasty supper and immediate departure for a twenty-five mile journey to Haparanda, where the Swedish Governor of Lulea had made provision for our entertainment. On leaving the hotel we found the usual crowd gathered to see us off. Flowers were thrown in the sledges, and cheers rent the air, as we started on the long journey before us. At 11 o'clock we reached the bridge that divides Finland from Sweden, between Tornea and Haparanda. On the Swedish side the custom officers approached. Dr. Reuter simply said that we were "the Americans," and bag and baggage, without examination, we were admitted into King Oscar's country. At the hotel we were received by Capt. Sundbaum and Rev. Juliebo, who were deputed by the Swedish Government to welcome us. After a midnight dinner plans were made for the coming day, and at 2 A.M. we retired, weary and exhausted, and slept for the first time in our lives in Sweden. Before retiring, we found on our centre table a beautiful bouquet, with silk ribbons in the American and the Finnish national colors, with a card, telling us that the people of Finland were remembering us while we were sleeping in Sweden.

I had promised that before starting on my tour to Lulea and Stockholm, I would recross the bridge, and attend a reception at Tornea. So the next day, bright and early, escorted by Prof. Reuter, Mr. Alopaeus, Captain Sundbaum and Rev. Juliebo, we left Haparanda, and again entered Finland at Tornea. We were directed to the Municipal Building, which was crowded to the doors. The public schools had been granted a holiday, in order that all the children might help to honor the American visitors, and they were there in great numbers. On entering the building we were escorted to a place in the assembly room, and there we stood, without a chair, facing the standing audience for over a quarter of an hour before the programme commenced. It was an awkward pause, and personally very embarrassing. At last the dignitaries appeared. Two or three songs were sung by the people, and then the Mayor made a very impressive address, in the course of which he paid the highest compliment to American philanthropy. Then came another song, followed by my reply, again interpreted by Prof. Reuter, who deserves great praise for his readiness and kind willingness to interpret my utterances, some of which, particularly my hearty invitations to the good people of Finland to come over and abide with us, were, as I afterwards learned, not at all to his liking. Then the superintendent of the schools made a long and very impassioned address, extolling Finland and the Finns, their civilization, their simplicity of life, their virtues, their institutions of learning, etc., and during his remarks the tears literally rolled down his cheeks. He felt for his country and for his people, and the very thought of their physical and political sufferings moved his heart, and gave him a liberty of utterance that touched the hearts of his auditors, and melted them likewise to tears. At the close of his address, he presented me with two volumes of the Kalevala. In reply, I told him how near the sufferings of his people had brought them to the hearts of our own, and that since the first reports of famine the Americans had studied up carefully all about Finland, and had learned of their piety, their noble character, their educational institutions, their high respect for womanhood, their art and their literature, and that many years ago, Dr. Crawford, the translator of the Kalevala, then Consul-General in St. Petersburg, had presented both Dr. Talmage and myself with an autograph copy of the self-same work, which, since then, I had read with genuine pleasure and profit, and ever increasing admiration. Then, after the Finnish national song, followed a hand-shaking of unusual proportions, of which the children got the major share.

OUR PARTY LEAVING TORNEA

Imagining that the reception closed then and there, I shook hands again with those in charge, and was surprised to learn that the demonstration just ended was in reality but the commencement of things, and that now we would all meet in the ancient Lutheran Church, there to sing praises to our Heavenly Father for having influenced the heart of a great nation to come to the relief of the simple, pious people of unhappy Finland. So, in a procession, we all marched down the main thoroughfare to the venerable church, with its ancient mural paintings, and there, crowded to its utmost capacity, and led by the pastor, hymns of praise and thanksgiving were sung to Him, who in the heavens regulates the destinies of the nations of the earth.

Then the ladies of Tornea entertained us with coffee and cake at the principal hotel, and Rev. Juliebo, who formerly had been the pastor at Tornea, delivered an address that caused the tears of gratitude to flow down many a cheek.

Then the entire assembly, many hundreds in number, escorted us to the bridge between Sweden and Finland, which we had recrossed in the morning. On reaching the dividing line, Prof. Reuter and Mr. Alopaeus, on behalf of Finland, formally delivered us safe and sound in the presence of the great audience to Capt. Sundbaum and Rev. Juliebo, the representatives of Sweden. The people then sang, and one of their number addressed us. To their farewell address I replied:

"Permit me to express to you and all the good people of Finland my heartfelt thanks for your generous hospitality to me while in your lovely land. Words cannot express how greatly I appreciate your simple life, which I have had exceptional opportunities to observe, and which has been to me an object lesson that I shall ever remember. Your earnestness, sincerity and simplicity have greatly impressed me, and I leave you with unfeigned regret. Your custom of expressing your affection in song and flowers is indeed very touching, and has been to me a genuine inspiration. May God abundantly bless Finland and speedily drive from it the dark spectre of famine that now enshrouds it. God bless America for what it has done to bring to you and to your homes, hope, comfort and sunshine."

Then followed the familiar cheer, "Elakoon (Long live) Tohtori Klopsch," and while it was given we stepped across the line into Sweden. Two girls followed us all the way until we reached our hotel in Haparanda. They and the happy memories of our arduous yet very pleasant trip were all that we could carry with us. And now once again, God bless Finland and its people, and may he ever preserve for them their piety, their purity and their physical and political prosperity.

A STREET IN ULEABORG, FINLAND

OUR EDITORIAL FORUM

B. J. FERNIE, ASSOCIATE EDITOR — LOUIS KLOPSCH, Editor and Proprietor — G. H. SANDISON, ASSOCIATE EDITOR

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The Banner Over the Work

A DAY or two ago we passed a square on one of the New York streets where a number of old houses had been demolished and removed, and preparations were being made for the erection of an enormous building on the site. Down fifteen or twenty feet below the street level, men were at work, carting away dirt and hauling blocks of granite into the empty space. They were very common looking men—rough, unskilled day-laborers. But there was a lofty flagpole standing in the midst of the great lot, and a flag floating at the top of it bore the names of the firm of rich merchants by whose order a vast structure is to stand on that spot. What could it matter to those men at their humble toil, whether they dug away the rubbish for the foundation, or laid the copestone of the finished structure? The same banner would float over all the workmen, all the way up; the banner that meant authority for building and a reward for faithful labor.

Oh, if we could see now with the eyes we shall have by and by, the places we call lowly, and the work we think hardly worth while, it would stand out before us in amazing grandeur as contributing to superstructions of eternal glory. A hundred years from now, it will not be known who were the wagoners, or who was the architect of the most splendid structure in New York.

And what difference do you suppose the angels see between the work of Wesley, Spurgeon or Moody, and the work of that little child over there—when they look at the whole mighty kingdom which has been building for thousands of years—except only the difference in faithfulness? And that difference may be in favor of the child.

One banner floats over all the workmen, and it means no more for the greatest than for the least.

Church Affiliation

VERY gratifying to Christian people throughout the land, is the initial step now taken by three denominations for affiliation and co-operation in church work. At a conference recently held at Pittsburg, Pa., plans were formulated for union in action, of the Congregationalists, United Brethren and Methodist Protestants. The conference was necessarily tentative, and the results will need to be ratified by each body, but the spirit manifested was so cordial, and the difficulties in the way so small, that the highest hopes of success are entertained. It is worthy of notice that there were no doctrinal differences to adjust. All the three churches are practically in accord on the tenets. The points of difference are in church government. The Congregationalists have no central authority, every church being a kind of religious republic, managing its own affairs; while the other two denominations are controlled by quadrennial General Conferences. Even this difference, however, is not so radical as it appears; for although the Congregational Union cannot legislate for the churches, its recommendations have great weight and are held in high respect. With so close an approach to union, the possibility of friendly co-operation was obvious, and a sub-committee of five representatives of each denomination was appointed to discuss details of a plan to be submitted to the general committee. That organic union of the churches will be achieved, is probably too much to expect, but a great advantage will be gained, if in such matters as home and foreign missions, the three churches can act as one, and can unite in other departments of Christian work.

It will be a glorious day for the Christian churches of our country, if the example thus set is extensively followed. There are too many denominations, and there are groups which might easily be formed which would reduce the number. Affiliation, should union be found impossible, would effect a great saving of expense, and tend to eliminate the spirit of rivalry which now retards the extension of Christ's kingdom.

Pluck It Up at Once

IT may be doubted if any man ever plucked up a strongly rooted fault or sin unless he did it suddenly, and out and out by one supreme effort.

You have a tooth that's got to come out. Well the dentist cannot draw it gradually, a little to-day and a little to-morrow, and a little more the next day. There must be a strong, firm, quick pull and wrench—and done with it.

When the serpent came out of the heat and fastened on Paul's hand that evening after the shipwreck on the island of Malta, suppose he had said, "Now this thing must be attended to gradually; I must get rid of this evil by degrees; it will not do to hurry too much." You can't take a serpent off a man's arm at the rate of a coil a day; it must be shaken into the fire as quickly as possible, with one vigorous, desperate motion at once.

If anything is wrong in your Christian life, anything by way of neglect, anything by way of positive transgression, deal with it sharply and suddenly. Gradual treatment is folly, and delay only gives it more power to hurt and destroy.

The Persecuted People

ONE of our subscribers, who has been reading the story of the recent terrible massacre of the Jews at Kishineff, writes as follows:

ARDSLEY, N. Y.

How beautifully is the Holy Scripture fulfilled. The slaughter of the Jews in Russia serves to remind us of the warning words of the Blessed Redeemer of mankind. Jesus said, "Do not think that I came to send peace on earth. I came not to send peace, but the sword." (Matt. 10:34.) "I am come to cast fire on the earth. . . . Think ye that I am come to give peace on earth? I tell you, No." (Luke 44:49 and 51, Douay version). Henceforth let no one have the effrontery to blasphemously deny the divinity of Christ, since his prophecies have so unerringly come to pass.

S. W.

Probably many Jews have recalled the words with sorrow during the past weeks. Very few years have passed since they were uttered, without the Jew being persecuted in some land. The chosen people have been regarded as a legitimate prey and have been oppressed and hated in all countries whither they have gone. Tenderly as Jesus loved them, he foresaw how bitter were the sufferings that their rejection of him would entail upon them. Men calling themselves by his name, but having none of his spirit, would make the Christian religion a cloak for gratifying social spite. The fact, profoundly as we deplore it, is full of significance. God's warnings do not fall to the ground, but are fulfilled in all their stern terms. The Jews were warned that in their dispersion they should find no ease among the nations, and that they should have no security in their lives, but "should fear day and night." It has been even so. The people who inflict the punishment, thus unconsciously fulfilling the prophecy, are none the less wicked in doing it. The righteous judgment of God will avenge the cruelties perpetrated on his people. But the important consideration for all people is the fact that we are now witnessing, in a period of doubt and scepticism, a visible fulfilment of God's Word. It is a lesson to which we should do well to take heed, lest we also, nationally or individually, incur any of the penalties threatened therein. May the time soon come when we shall witness, too, the fulfilment of those other prophecies which are just as sure, of Israel's repentance and restoration to God's favor! He who cast them off and dispersed them shall surely gather them and make them, as he promised, a joy to the whole earth.

Russia and the Famine

NEARLY two months ago, cable dispatches from St. Petersburg appeared in the leading American newspapers, announcing that the Russian Government had made large appropriations for famine relief in Finland. It was stated, with much detail, that a vast scheme of public works was projected, including railroad building, construction of public highways, drainage, etc., and that this plan, soon to be in full operation, would give employment to every able-bodied man in Finland, and thus relieve the prevalent distress. This cheering news, we duly presented to our readers, as a simple act of justice to Russia, and an acknowledgment of her practical solicitude for the suffering Finns.

That the cable dispatches referred to were by no means accurate, however, is now made apparent in a letter from Professor J. N. Reuter, of Helsingfors, who accompanied the Editor of THE CHRISTIAN HERALD on his relief tour. Dr. Reuter's letter says:

Now the real fact is that not one cent has been allotted to Finland out of Russian public money. That Russians have contributed privately is quite true, and the money has been gratefully received.

I have made up a full list of all relief work carried on by the Government (that is, the Finnish Government, and Finnish public money), and venture to send you on a separate sheet an account hereof. As you will see, these statements do not include the amount of grain given out as loans, in order to provide farmers with seed for the spring.

There have appeared in the American newspapers, accounts about the famine, wherein I am cited as an authority. I have read two cuttings, and am sorry to say that they are not quite accurate. One of the notices I saw was fairly correct, but another, which was much shorter, conveyed a highly erroneous impression. People from America have written to the Committee, and also to Dr. Relander, who has written in a Finnish newspaper. I have replied, but my reply has not yet been published.

The communication in the American newspaper to which I refer, is founded on my report before the American Ambassador. I told him that we, in all places, found bread and flour, but that this was entirely due to the successful work of the Relief Committee. If help had not come in time, there would have been great misery and, no doubt, deaths from starvation, which has not happened now. I also told him that things would probably be much worse later in the spring, since many peasants, who had supply to last them over the winter, would find their stores exhausted.

I return to the statement in THE CHRISTIAN HERALD on the relief appropriations. The assistance did not come from Russian, but from Finnish public money, and in each case on the instigation of Finnish authorities. The railways were decreed upon already in 1900 (Idensalmi-Kajana line) or 1897 (Uleaborg-Tornea line), and that of course the railway loan of ten million marks ($2,000,000) out of which the various appropriations, present and future, shall be paid, cannot be added to the appropriations.

Part of the railway appropriation was granted on account of the famine, in so far as a larger sum than was originally intended was assigned for the construction of the Idensalmi-Kajana railway.

This was done on the recommendation of the Finnish Senate, and of course the extra money comes from the Finnish exchequer.

We gladly give space to these extracts from Professor Reuter's letter, in justice to the Finnish Senators, and for the purpose of correcting the misinformation so widely disseminated through the inaccurate press cablegrams. In reproducing them, we believed at the time that they contained a reliable statement of facts, and doubtless other journals held the same opinion. It is well that the matter should be set right, even at this late date.

Mysteries

AMONG the mysteries which baffle us in modern life, when electricity, photography and steam combine to make life extremely public, none is greater than the fact that people suddenly disappear. They drop out of sight in an instant, as if the earth had opened. Sometimes the river or the sea give up their lifeless forms, sometimes they are heard of wandering away in a strange land, sometimes they are never heard of or seen again. The mysteries that are never explained, the tangles that are never unraveled, even in the face of clever police ingenuity, of patient detective scrutiny, of newspaper exploitation, and of fabulous rewards freely offered, furnish plots for exciting novels, and wound hearts with deepest anguish. To-day, it is a man in his prime. To-morrow, it is a maiden in her bloom. Next day, a venerable matron nearing her seventieth year. What does it mean?

The pessimist would say that civilization is only a thin veneer, and that the elemental and primitive forces of the race are too strong for conventional fetters. The sociologist would point to the fact that conditions are unequal, and desperate characters are about, driven to madness by the woeful contrasts of the time. The Christian bows his head to the will of God, knowing that no bolt speeds except from a Divine hand, and no blunders are possible in God's great plan.

But here is one practical lesson from an old song:

> Be kind to each other, the night's coming on,
> When friend and when brother perchance will be gone;
> Then, 'mid your dejection, how sweet to have earned,
> The blest recollection of kindness returned.

A Great Midsummer Campaign

A SUCCESSFUL newspaper always seeks to interest new people. The larger the circulation the richer, as a rule, the contents. If THE CHRISTIAN HERALD had only 100,000 subscribers it could not afford to provide such interesting, attractive, edifying and instructive features as it does with its tremendous weekly output of nearly a quarter of a million copies. Every subscriber profits by the addition of another subscriber, and when these come at the rate of twenty thousand new subscribers yearly, the improvement assumes remarkable proportions. Such has been the history of THE CHRISTIAN HERALD during the past ten years, and hence the wonderful changes for the better that have characterized it from year to year.

We know that we are making a good paper and we are glad of it. Started for the sole purpose of disseminating spiritual truth, it has been true and loyal to its mission, and tens of thousands have been led by its means into the clearer, fuller light that now irradiates their lives and makes the world through them brighter, better and happier. And what THE CHRISTIAN HERALD has done for these tens of thousands it can and will and must do for other hundreds of thousands, perhaps even, and may God grant that it be so, for millions.

It is with this in view that we have determined, at financial sacrifice to ourselves, and with the hearty co-operation of our present subscribers—of which we feel thoroughly assured—to make a great effort to largely increase our subscription list, and thus to circulate more widely than ever before among the Christian people of this country, the brightest and best Family paper in all the world, which we verily believe THE CHRISTIAN HERALD to be.

Expecting Great Things

We confidently believe that all of our present subscribers are so thoroughly pleased with the paper that they would be glad to see our hopes fully realized. They know the blessed influence THE CHRISTIAN HERALD exerts; for they themselves have felt it. Week after week they have scanned its beautiful pages, have read its inspiring messages, have reveled in its literary and artistic wealth, have been deeply interested, edified and instructed, and, after having read it from beginning to end, have sent it to some distant friends that they also might share its perennial riches.

All Love It

Few papers published are read and re-read as is THE CHRISTIAN HERALD, and none affords greater pleasure and delight, or makes warmer or more lasting friends. It is an indisputable fact that THE CHRISTIAN HERALD has a larger percentage of renewals than any other paper, and that, from its very beginning, it has retained more permanent subscriptions than any other publication; and its subscription list is constantly increasing. But what has been done in the past is only an indication of what may be done in the future, provided we all work heartily together with a view to securing the object on which we have now set our hearts.

A Financial Sacrifice

To bring this about, we have determined to enlist the cordial co-operation of our friends, and ourselves to make such a financial sacrifice as will demonstrate our own sincerity in the matter. THE CHRISTIAN HERALD cannot be produced at less than its regular subscription price, which is $1.50 per annum. But to interest those who cannot appreciate its beauties, simply because they do not see the paper, we have decided to accept, during the month of June, an unlimited number of Half-Yearly Trial Subscriptions at 50 cents each, subject to the **additional advantages** set forth in the annexed coupons. For with each subscription we send, free of all expense, a **life-sized** facsimile of the **Declaration of Independence,** printed on durable bond paper, together with Henry Mann's **"Story of the Events that led up to the Declaration,"** and **"A History of the American Flag, How and by Whom it was Designed, and When and How it was Adopted as the National Emblem."** We could not make this sacrifice but for the experience of the past, that a very large percentage of our subscribers renew, and when they renew they are glad to pay the regular subscription price, because they are satisfied that THE CHRISTIAN HERALD is well worth all we ask for it.

A Magnificent Record

This year THE CHRISTIAN HERALD completes the twenty-fifth year of its existence. Its history is grand beyond compare. It has collected and distributed nearly **TWO AND A HALF MILLION DOLLARS IN CHARITY.** The farmers of Finland, Sweden, Norway and Russia, the martyrs of Armenia, the orphans of India, the reconcentrados of Cuba, the famine sufferers in China, the rescued men of the Bowery, the unfortunate girls of the Bethesda Home, the thousands of hapless waifs of the tenements, all rise up and call it blessed. God be thanked for the opportunities and the privileges which were ours in the past; and may He graciously continue to pour out His blessing upon THE CHRISTIAN HERALD, its editors and proprietor and its readers, and make us one and all increasingly useful in His service.

But, in addition to these great monumental charities, there is the mission of blessedness and usefulness of the paper itself which results in light, cheer, hope and happiness in the home circle. And it is this which we now wish to extend. We are engaged in a great Home Missionary effort. You can help us. We know you will help us, and thus have part and parcel in all the good which, under divine blessing, THE CHRISTIAN HERALD shall accomplish in years to come.

We Look to Our Friends

Let us begin the work of doubling the present number of its subscribers. While this is a great undertaking, an unprecedented task, it is nevertheless an easy one, for it means just one new subscriber for each and every one now on our list. Surely every subscriber can do this, and we believe you will do **Your** share, while we will gladly do everything within our power to help you.

How to Do It

Our plan is as follows: On the following page you will find four coupons. Please tear them apart at the indicated lines, then distribute them among such of your Church and Sunday School friends as will be likely to subscribe. They will thank you for doing so. Explain to them, the beauties, the riches, the great attractiveness of THE CHRISTIAN HERALD, and urge them to give it a trial. Tell them that **each coupon saves One Dollar** on the combined price of THE CHRISTIAN HERALD for half a year and the Declaration of Independence with Henry Mann's Great "Story of the Events that Led up to the Declaration" together with the "History of the American Flag," and you will be surprised how quickly they will avail themselves of the exceptional opportunity thus offered. If four coupons are not enough for your purpose, write us and we will send you as many more as you may require, absolutely free of all charge. Do not forget, however, that the coupons are good only until July 1, and must not be mailed after that date, and be sure to sign your own name and address to every coupon you send in, in the space reserved on the back for it.

Eliz Mapsch

A Prize for Every One

To Induce Our Friends to Make a Determined Effort to Double Our Subscription List During the Month of June, we Make the Following Exceptionally Liberal Propositions:

1. To every person who sends us **TWO** coupon subscriptions at 50 cents each, we will send, all charges prepaid, **EITHER** the **Declaration of Independence,** together with The Story of the Events that Led Up to It, and a History of the American Flag, **OR** a six months' subscription to **"Pearson's Magazine,"** beginning with the July number. When you send in your subscriptions please state **which of the two** premiums you prefer.

2. To every person who sends us **FOUR** coupon subscriptions at 50 cents each, we will send **BOTH** the **Declaration of Independence,** together with the Story of the Events That Led Up to It, and the History of the American Flag and **"Pearson's Magazine"** for **Six Months,** beginning with the July number.

3. To every person who sends us **SIX** coupon subscriptions at 50 cents each, we will send, all charges prepaid, and absolutely free of all expense, a **Red Letter New Testament,** printed from new type, bound in divinity circuit, red under gold edges, with book-mark, and worth $1.50. For fuller description see next page.

We call upon every friend of THE CHRISTIAN HERALD to aid us in this aggressive campaign by securing as many subscribers as possible. Don't wait until you have gathered all you expect to get, but send them on one by one as soon as you secure them, as that gives the new subscriber the advantage of getting some of the June numbers free. Every such subscription begins as soon as received, and expires with the last number of the present year. Be sure to sign your own name and address in the space on the bottom of reverse side of the coupons.

New Premiums and New Features

Just 127 Years Old

THE original Declaration of Independence will never again be exhibited. It is securely fastened between two plates of glass, hermetically sealed and safely stored, where neither light nor moisture can reach it. This precious document, the charter of our nation's liberties, is thus forever hidden from the sight of the people. Years ago, while it was yet in a perfect state of preservation and clearly legible, the Department of State at Washington gave permission to have it used as the original design for a lithographic reproduction. For that purpose it was dampened to soften the ink on its surface, in order to transfer with absolute and unfailing accuracy the face of the document to a stone, from which afterwards a very limited number of copies were made. Two of these copies are in the possession of the proprietor of THE CHRISTIAN HERALD, and have just been reproduced in full life-size, measuring 26 x 31 inches. The handwriting is in every respect just as plain and as clear as on the day when the original Declaration, newly engrossed, was for the first time exhibited in Independence Hall, to the heroic patriots who imperilled their lives and their fortunes, when subscribing their names to the precious document on that ever memorable Fourth of July, 1776.

Mr. Henry Mann, the author of the "Story of the Events that led up to the Declaration of Independence," in his introduction says:

Why it Faded

"The Declaration of Independence, the Magna Charta of the English-speaking race, that document of which Professor Tucker has rightly said, that it is 'consecrated in the affections of Americans, and praise may seem as superficial as censure may be unavailing,' has just been removed forever from the people's reverential gaze. It has suffered very seriously from the rough treatment to which it was exposed in the earlier years of the Republic, folding and rolling having creased and broken the parchment. The wet press copying operation to which it was subjected about 1820, for the purpose of producing a facsimile copy, removed a large portion of the ink; subsequent exposure to the action of light, for more than thirty years, while the instrument was placed on exhibition, has resulted in the fading of the ink, particularly of the signatures.

"It is gratifying, however, to learn that no evidence of mould, or other disintegrating agents, can be discovered upon the parchment by microscopic examination, or any evidence that disintegration is now in progress.

"The Declaration has never been on exhibition at any of the Great Fairs since the Centennial Exposition. It was returned to the Department of State in 1877, and since then has never been out of the Department Building. For more than a year past it has not been on exhibition even in the Department. For the last nine years the Declaration has been kept flat in a frame between two sheets of glass, in a drawer of a steel case, and seldom exposed to light and air, and hereafter, in accordance with a report of a Committee of the National Academy of Sciences, which was appointed to examine the document, it will be kept in the dark, and as dry as possible, and never placed on exhibition.

A Premium for Patriots

"THE CHRISTIAN HERALD, therefore, deems it fitting at this time to place within easy reach of its every reader a history of the instrument so revered by all of us, and a facsimile of the Declaration itself, as engrossed by order of the Congress, and the signatures of the men who pledged 'their lives, their fortunes and their sacred honor' that America should be free. In the 'Story of the events that led up to the Declaration,' which I have just prepared, Pictures of the signers are given, also of Independence Hall, where the Declaration was debated and adopted, and of other scenes and objects connected with that first and ever-memorable Fourth of July. The story of the facsimile should be read and studied and sacredly preserved in every American home."

* * *

Heroes Immortal

"The signers of the Declaration of Independence have long been numbered with the honored dead of the Republic. Their peerless monument is the Nation which they helped to create: their epitaph is the history of our Nation's progress from that Fourth of July in 1776 to its present leading place among the powers of the world. It is hard, from the secure standpoint of to-day, to fitly appreciate the sacrifices and the courage of that little band of Americans, who, from Independence Hall, sent forth their defiance, in the name of eternal right, to the armies and fleets of King George; but our best tribute to their memory is to follow their example of pure patriotism and unselfish devotion to duty, whatsoever our position in life."

* * *

Who would miss this opportunity, at a cost of but a little effort, of securing before the Fourth of July, now soon at hand, The Declaration of Independence, life size, and Henry Mann's Story—together with the History of the American Flag? We send it free, all charges prepaid, on receipt of **only two** coupon subscriptions. Five Dollars is the price usually asked for this Facsimile.

During the Coming Six Months

THE CHRISTIAN HERALD will contain an unusual variety of attractive and exclusive literary features. **First among these is a New Story of remarkable interest, entitled, "THE NARROW GATE," by the Rev. Chas. M. Sheldon, the author of "In His Steps."** The opening chapters will appear in our July 1st, issue. This is the most powerful tale that has ever been written by this famous author. It is vivid and dramatic throughout.

Other special features are the following:

A WOMAN'S JOURNEY ROUND THE WORLD
By JESSIE ACKERMAN

OUR HOME MUSIC CLASS; Sight Singing Taught in Twelve Lessons

CHOOSING A YOUNG GIRL'S CAREER IN LIFE
By MARY LOWE DICKINSON

ROYAL HEARTS WON TO THE MASTER'S SERVICE
AN INTERVIEW WITH PRINCE BERNADOTTE

HOW SMALL AN INCOME MAY A YOUNG COUPLE MARRY UPON
By MARION HARLAND

STRANGE THINGS FOUND IN THE BIBLE
By B. J. FERNIE, Ph.D.

THE BOYHOOD OF FAMOUS DIVINES
By LOUIS ALBERT BANKS, D.D.

Also **Six Double-page Illustrations from Photographs** taken expressly for "THE CHRISTIAN HERALD," with the Wonderful **Panoramagraph,** which, by means of a Traveling Lens, takes a Picture half way around the circle.

Our Question and Answer Department will handle, during these six months, thousands of questions of vital interest, and bearing on every phase of human life and happiness.

The Red Letter Testament

OUR LORD'S WORDS IN RED

A more exquisite gift than the **Red Letter Testament** cannot be conceived, nor one that will afford more genuine satisfaction and more intense pleasure.

Nothing like this book has ever before been produced. The arrangement originated with Dr. Louis Klopsch, Proprietor of THE CHRISTIAN HERALD. It is absolutely free from typographical imperfections of any kind, and is in the highest sense of the word a veritable gem. The type is very large and very clear, and every word recorded as having been spoken by our Lord is printed in red. For real convenience, legibility and serviceableness, it is unsurpassed.

The Red Letter New Testament is beautifully bound in American Levant, soft and flexible, with overlapping edges, Red under Gold, and is the Only Testament of its kind ever devised. Wherever a Testament can be utilized, this Book will be found more acceptable than any other Testament ever published.

For Home Reading, for pocket use, for Church and Sunday School work, it is the Ideal Testament.

The Red Letter New Testament cannot be procured elsewhere. It is copyrighted in the United States and in England, and is the exclusive property of THE CHRISTIAN HERALD.

Price $1.50; Sent free for six coupon subscribers. See other side.

You have delighted my heart by sending me the words of our Lord in red, thus distinguishing them in the charming book of the Red Letter New Testament. The book itself is so unique and so handy for a traveler that I commend your enterprise without stint. I predict a great circulation of this new and beautiful work.
O. O. HOWARD, *Maj.-Gen. U. S. Army.*

Many thanks for your Red Letter New Testament. Really, it is capitally done, and I shall make constant use of it. The Book is a capital one for teachers to use, and is so convenient in size, lettering and binding that it will be a joy to every one who loves the Word of God. With many renewed thanks, I remain,
Yours very sincerely.
A. F. SCHAUFFLER.

I have just received by your kindness the Red Letter New Testament. I have looked it over carefully and, without any hesitation, I believe it is the best thing of the kind ever published. I shall certainly use it in my work, and have already called the attention of my friends to it.
J. WILBUR CHAPMAN.

Pearson's Magazine

"Pearson's Magazine" is a clean monthly publication, bright, newsy, and full of interesting reading, all beautifully illustrated. Its subscription price is $1 a year, hence every six months' subscription is worth fully 50 cents, and yet we give it as an inducement for only two new coupon subscribers. We furnish it from July to January—six months—postage prepaid.

WE PREPAY ALL CHARGES and REFUND YOUR MONEY if you are not entirely pleased.

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THE BIBLE and the NEWSPAPER

Mont Pelee Still Active

RECENT visitors to the West Indies report that the volcano is still sending forth ashes and steam with undiminished vigor. It is now a full year since the first terrible eruption which destroyed the town. During all that time the eruption has continued with varying intensity. It is estimated that not less than twenty-five million tons of ashes have fallen and there are no signs of the cessation of the output. A singular phenomenon was observed by a party of tourists who visited the island during the winter. They noticed that a cone had projected from the crater of Mont Pelee which gradually assumed the shape of a gigantic pillar. It was not composed of ashes but of large boulders of rock, which, falling upon the mud ejected from the volcano, were imbedded and held their places. From week to week the height of the shaft increased. Its base was in the interior of the crater, and as it was impossible to approach it, no idea could be formed of its size or composition. During the visit of the mail steamer, *Esk*, a number of the crew and passengers went ashore to get a nearer view of the pillar. While they were watching it, the whole mountain seemed to shudder, and an eruption of exceeding violence took place. The spectators ran for their lives, and on reaching the beach, hurried on board the boats, which were rowed with all speed for the steamer. Once safely on board, glasses were directed toward the crater. It was then seen, during a momentary clearing of the volcanic smoke, that the towering shaft had dropped bodily into the interior of the mountain, tearing away the sides of the crater, which is now twenty-four hundred feet in diameter. The scene is described as one of weird desolation, growing more appalling from day to day, as the mountain, like a living creature in agony, is convulsed with mighty throes, and from its yawning crater sends up the molten and pulverized rocks. It is such a scene as the Hebrew prophet saw in vision as accompanying the judgment of God on the earth:

The mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place (Micah 1:4).

SEARCHING THE RUINS OF ST. PIERRE

Towed by His Prey

Two boys, playing on the banks of the canal in Jersey City, N. J., one day last week, had an experience that gave them a fright. They found a large turtle asleep in the sun. One of them took hold of it, calling to his companion to help him secure the prize. The turtle shot out its head and made a vicious snap at its captor. The boy was startled, and in trying to avoid the bite lost his footing. The turtle instantly made for the water, but the boy caught it as it passed him and held on with all his might. As he had fallen he was unable to prevent the turtle reaching the water and was dragged in. Fearful of being drowned if he let go, he clung to the turtle and was being towed by it down the canal when his cries reached the ears of his companion, who, happily for him, was able to swim. He soon reached his side and held him up. The determined boy still held the turtle, and the two together at last succeeded in dragging it to the bank. He ought to be thankful that he did not lose his life. There are some in mature life who have been similarly persistent in their determination to secure the world's prizes and have still clung to them even when their very souls were at stake.

He went away sorrowful, for he had great possessions (Matt. 19:22).

A Somnambulist's Peril

A policeman on duty in Brooklyn, N. Y., rescued a woman from a perilous position a few days ago. Just as day was dawning, he noticed a large white object on the projecting ledge of a house on a respectable street. As he came nearer he saw that it was a woman, clad only in her night robe. He noticed that her eyes were closed, and she was evidently asleep. He procured a ladder from an unfinished house nearby, and, climbing up, took hold of the woman. She awaked instantly and screamed in terror. She would have fallen, but the policeman held her firmly, and lifted her safely through the window into her room. She had no idea how she came into so perilous a position, but admitted that several times before she had walked in her sleep. She did not need to be warned of her peril when she was awakened. It was sufficiently obvious to her then. It is so with those who are in spiritual peril. Their first need is for the awakening which reveals their danger to them.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5:14).

An Unintended Victim

The detectives of Cincinnati are investigating an attempted crime, which has caused the accidental death of one of the employees of an Express Company. Five of the employees were transferring packages in the company's barns, when one of them noticed that a package was leaking. The cover of it easily came off and revealed a bottle of whiskey. It had fallen or been struck at some place on the route and the bottle was cracked. One of the men ran for a tin can in which some of the liquor was caught. He took a drink and then passed the can to the others. Each of the men drank a little. In a few moments the man who had taken the first and largest drink was taken violently ill and the others were in severe pain. An ambulance was summoned in which all were sent to the nearest hospital. An antidote was administered which relieved four of the men, but the first seized died in a short time. Analysis of the contents of the bottle showed that a deadly poison had been mixed with the whiskey, presumably by some enemy of the consignee. What a pity that the men were not total abstainers! Then the deadly stuff would have run harmlessly away. Of course, they would not have tasted it, in any case, had they known that there was poison in it; but even if it had not been doctored, the wise king's warning applied to it.

At the last it biteth like a serpent, and stingeth like an adder (Pro. 23:32).

Gold from Sand

Descriptions of a new device, invented by Thomas A. Edison, to extract gold from sand, have been furnished to the press. There are large tracts of sand in various parts of the Southwest which are known to contain gold. Hitherto they have not been worked, because the water required for the operation of the hydraulic system, which is the only method known that can extract the metal, has not been accessible. Mr. Edison has now perfected a system by which the gold is separated by an air blast. The sand is passed over screens which divide it automatically into particles of a uniform size. They are then passed through rollers, which reduce the particles to dust. This falls through a slit, back of which is the air blast, that is so regulated as to send the sand into one compartment, while the heavier particles of gold fall into another. The machinery has been tried in New Mexico, and it separated ninety-eight per cent. of the gold, while the hydraulic system does not collect more than seventy-five per cent. It is expected that the new invention will render productive, waste sand hitherto considered worthless. The process is based on the fact, that sand containing gold is heavier than without it, and therefore can be separated by a carefully adjusted gust of wind. It is a type of the separation that will eventually take place among men, when they who have in them the gold of character are gathered into God's kingdom, while those destitute of it are driven out.

The ungodly are not so; but are like the chaff which the wind driveth away (Ps. 1:4).

Human Light

At a recent meeting of the American Philosophical Society, Prof. Arthur W. Goodspeed, of the University of Pennsylvania, announced a remarkable discovery. It was, that the human body gives out a light so strong that photographs may be taken by it. He exhibited a number of such photographs, which had been taken by the light from his own hand. In the experiments he used one of the Crooke's tubes, by which the Roentgen rays are produced. The rays were, however, not allowed to reach the plates, but were focused on the Professor's hand. The hand was then held near the plates for three minutes, and at the end of that time the plates showed a negative of various objects which had been placed in range. The Professor's theory is that "all matter absorbs radio-active energy in waves of varying lengths, and gives off this same energy in waves of a changed and definite length. The energy that has been thus transformed, is characteristic of the matter that gives it forth. The human body gives out the rays, or waves, of this energy with comparative freedom and force. It is to be presumed that the character of the human rays vary in an infinitesimal degree with the person, and that each man, woman and child gives forth not merely the characteristic human light, but a light that is absolutely unique and identifying." The Professor evidently believes that light is inherent in every human body, though it is not effective until some agent, such as Crooke's tube, exerts an influence upon it. It is not so with the light that the true Christian sheds by his life upon the world. That is not inherent in him, but is derived from Christ.

Reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory (II. Cor. 3:18, R. V.).

BRIEF NOTES

The first chapter of Rev. C. M. Sheldon's latest, and his greatest work, **"The Narrow Gate,"** will appear exclusively in THE CHRISTIAN HERALD, on July 1st. All the characters in this magnificent story are strongly drawn. It is a tale which should be read in every home in America. Don't fail to get the opening, and call the attention of your friends to it also.

About 1,000 Chinese converts were baptized during 1902 at fifty-eight stations of the China Inland Mission.

The new Moderator of the Presbyterian Assembly is Dr. Robert F. Coyle, of the Central Church, Denver, Colo. On the second ballot at Los Angeles, Cal., he received 332 votes, and his election was then made unanimous.

During the year 1901 no less than 3,106,295 Bibles, Testaments and Scripture pictures were—not given away, but sold in China by the two great Bible Societies, the British and Foreign and the American.

A remarkable revival has taken place at St. Clair, a town of about five thousand inhabitants, near Pottsville, Pa. Mr. George R. Cairns, of Detroit, Mich., visited the town on the invitation of the Rev. N. C. Fetter, and has been holding services which have resulted in many conversions.

The American Bible Society reports that the total issue of the year, at home and abroad, amount to 1,993,558 volumes. This is an increase of 269,767 over those of last year. Of these, 734,649 were distributed in the United States, counting Puerto Rico and Hawaii, but omitting the Philippine Islands. This means an increase of 47,894 in the domestic field.

Our Household Circle

By MARGARET E. SANGSTER

Living Among Strangers

THE sweet words of the Shunamite, who, when asked by the prophet what gift he could bestow upon her in return for her hospitality, answered, "I dwell among mine own," have always made their swift appeal to my heart. A woman whose home is among her kindred and familiar acquaintances, knows very little indeed of the miserable homesickness which is the portion of those who live where all are strangers.

Take, for instance, the familiar illustration of the woman, brought up in a country town, where, walking down the street, she met schoolmates and friendly neighbors at every crossing, and stopped to speak to a dozen people in every excursion to stores or market. She married a man whose business was in a great city like New York or Chicago, and she went to live among a great host of perfectly indifferent strangers. If her home was in an apartment, in a big city like New York, she might live there a twelvemonth and not know her neighbors under the same roof, even by sight. She might have a baby born with no neighbor to congratulate her, or a baby die and no neighbor come to the funeral. In the long, dull hours of her husband's absence, with the housework done, and the people she did know in Brooklyn or Harlem, or Jersey City or Yonkers, miles and miles away, this poor woman might easily be as forlornly alone as if she were a dweller in the desert, in a boundless contiguity of shade. Not every woman has resources enough in herself, in piano, books, and sewing, to help her pass the time agreeably without talk and a glimpse of some friendly face.

. . .

The isolation is still greater if the young wife or the older housekeeper choose as a residence some exclusive suburb, where people are hedged about by the traditions of an aristocratic past. In villages that I could name, the old families, reaping pecuniary profit from the incursions of new tenants, yet look down on them from a lofty height, pay a patronizing call or two, but take every pains to guard themselves from intimacy. The new people may have been persons of importance where they came from, but they are distinctly nobodies, or tolerated interlopers, where their tents are at present pitched.

. . .

The question is pertinent, "What shall the woman whose lot is cast among strangers do?"

First, let her attach herself to the local church. If there be one of her own denomination, well and good. If not, let her husband and herself confer together and select the one approximating their own communion and attend that, taking a pew, attending the prayer-meeting, and joining in the work of the church. There is no better way to build up a circle of really charming acquaintances in a city or a village than this. The pastor is on the watch for new people. Meet him at least half-way.

Second. Seek out somebody else as desolate as one's self, and show her some attention. In nine cases out of ten the timid advances will be very graciously received, and the lady show that she appreciates the kindness.

Third. Go out of doors every day, for hours, into God's fresh air and sunlight, and be resolute in refusing to mope. Self-pity is the weakest thing under the sun.

Fifth. If you have children, cultivate the acquaintance of their little friends. A mother owes it to her boys and girls to know the mates who share their school and play.

Sixth. Remember, that though you are a stranger this year, you will be an old resident, comparatively, next year, and therefore be on the alert to offer cordial attentions to those newer in the vicinity than yourself.

Seventh. Don't forget that there are good people, kind people, charming people all around you, whom you would like, and who would like you, if only you and they were introduced by favoring circumstance. Maintain an attitude of mental courtesy to all these unknown friends.

A Woman's Enterprise

A daily newspaper, owned, edited, and entirely managed by women, along the usual lines of ordinary daily papers is a novelty, hailing from Chicago. Its projectors disclaim an intention to make a feminine periodical, or to leave out news interesting to men. They propose to show how well a woman, or a group of women, can manage a big undertaking, hitherto supposed to belong to men's management. It remains to be proved how far they may be successful. Also, it is to be hoped that they have money to sink and the courage to be good losers for awhile.

They That Go Down to the Sea on Ships

Sailormen from the earliest times have been the hardy and daring advance guard of commerce. In the old days, when the mariners of Phenicia in their bold degree furrowed the waves, and brought stuffs of rich weave, apes, peacocks, timber and ivory for King Solomon, it was the pluck and enterprise of the sea rovers that bound the world together. To-day the sails of every nation whiten every sea, and the great ocean steamers rush like race-horses over the track of the deep. And still the sailormen are a hardy, superstitious and simple folk, at the mercy of more perils ashore than afloat. Whatever can be done for their protection and comfort when in port, and for their safety, convenience and enlightenment on the waves, should be done. We land-abiding people owe an immense debt to the weather-beaten mariners, who face wild gale and furious billow in our behalf. Many a rough night sees the sailor's wife awake, because her man is in deadly peril. In our prayers shall we not remember those who cruise on the sea?

SISTERS

Daughters of one mother, we
Are like blossoms on one tree.
Love that nothing can alloy,
Love that knows but sweet employ,
Keeps us ever close and near,
Sisters, true and ever dear.

Waste Not

"Throw those cakes away," said a young girl, "they are dry and stale." A little dry, yes, but eatable still, and easily freshened up by a few minutes in the oven. When people somewhere in the world are famishing for food, when in our own land there are some who are never overfed, it is wicked thoughtlessness which wastes good food. Americans are prodigal in waste, and we often hear that a French peasant, or a French noble either, would live sumptuously on what Americans dispose of as trash. No doubt this is true.

AH, WHY?

WHY carry a careworn face, beloved,
Why carry an anxious mind,
There is grace for the day, if you go or stay,
And the Father is ever kind.

You need not fear for the morrow, friend,
If you'll trust it in God's hand.
He will bring you through, though you find no clue
To the reason for his command.

Why carry a weary load, beloved,
Why falter under the pack?
The burdens should drop, where the pilgrims stop,
When the cross o'ershades the track.

If you'll tell the Lord of the pilgrims, friend,
He'll loose the wearisome weight;
You may leave it there, when you utter your prayer,
To the Lord who is loving and great.

MARGARET E. SANGSTER.

A Delightful Father

SO many people are brought up to fancy that reading is a waste of time, which might be put to much better account, that I heard with appreciation this story: Rev. Dr.—— always felt impatient if he saw his daughter sewing. "Have you nothing to read," he would say, "that you spend your morning over that stupid needlework?" In his view, reading and study were the real and serious undertakings of life, and sewing was a thing to be neglected. I consider him a delightful father. Yet, most of us have to spend some part of our days over the "long white seam," of which Jean Ingelow sings so sweetly. Mothers must make little frocks and aprons; girls must fashion their shirt waists and skirts, and housekeepers occasionally add to their stock of dainty napery. "I love to make new things," confided a young matron to me, in a burst of vexation, "but I loathe mending. I never sit down to read the paper or a book, that Johnny does not come to me, with 'Mother, will you please mend this rip in my glove,' or Ned ask me to sew up the hem of his trousers, or Polly rush at me with a rent in her frock. I never in the world would have married Joe, dearly as I love him, could I have foreseen the never-ending, still beginning, toil of mending for a family." Poor little tired-out lady! I had a heart full of sympathy as I comforted her, knowing as I did, that though she did not love mending, she did it diligently, and that half her complaint was in the nature of an escape-valve. To tell the plain truth, few of us do enjoy the drudgery of mending, patching and darning, yet there is a certain triumph in making old clothes over until they look like new. Mrs. Wiggs, with her homely philosophy of content, has preached a good many needed sermons to the fretful and down-hearted.

"Now here," she said to Lovey Mary, "Don't you go and git sorry for yerself. That's one thing I can't stand in nobody. There's always lots of other folks you can be sorry for, stid of yourself."

When the mending gets on your nerves, dear reader, push the basket under the sewing-machine, and take a book, or take a walk. The one prescription suits some women; the other is more efficacious for their friends. I recommend open air and exercise as the very best tonic in the whole world for a weary body, and next to that, as a cordial for a weary mind, try an entertaining book. If one can, one should make it a rule, each day to add a little to one's mental wealth, if only by the reading of a bright poem, or a short and pithy essay, or a bit of biography, or a chapter in a traveler's tale.

Disabuse yourself of the idea that to read is to waste precious time, that reading is only for evenings and fag-ends of leisure. I knew a cultivated woman who, having a large family and very small means, used to prop her book before her on the kitchen-table and read a few paragraphs, as she could, while ironing or kneading bread or performing other domestic tasks. The wife of a minister in a country place taught her children their first English and their first Latin lessons, while doing the routine work of the parsonage.

I am sure the father who gave me my text would have counseled his daughter to let no day pass without reading in the best of books, God's Holy Word. Let the sewing go, or the sweeping, or the dusting, if go they must, but neither you nor I can afford to let any day pass in which we do not study in the "roll" given us for our comfort and learning. When the pilgrim neglected his "roll" great trouble came upon him. We neglect ours, and a plague of leanness comes upon our souls.

A few verses daily, or a few chapters, and a whole book now and then, and the scriptures unfold to us glimpses of that better land, which evermore, if we look upward, sheds its radiance upon us.

Reduced Prices on Suits and Skirts.

BECAUSE one of the best manufacturers of dress goods wants to keep his mill busy during the dull season, he offered us his most desirable materials at greatly reduced prices. We are prepared to make these goods up into suits and skirts and pass them on to you at one-third less than our regular prices. Nearly all of our styles share in this sale.

Suits and Etamine costumes in the newest summer models, former price $10, reduced to $6.67.
$12 Suits reduced to $8.
$15 Suits reduced to $10.
$25 Suits reduced to $16.67.
$30 Suits reduced to $20.
Latest designs in Travelling, Walking and Dressy Skirts, made of cool Summer weight materials, former price $5, reduced to $3.34.
$6 Skirts reduced to $4. $7.50 Skirts reduced to $5. $10 Skirts reduced to $6.67. $12 Skirts reduced to $8.
Reduced prices on Jackets, Walking Suits, Traveling Dresses, etc.

All orders are filled with the greatest promptness, very often in three days' time. Any garment that fails to give entire satisfaction may be returned promptly and *your money will be refunded.*
Catalogue and Supplement of the latest styles, together with samples of newest materials, sent FREE by return mail. If possible mention the color of the samples you desire, as this will enable us to send you a full assortment of just the things you wish. Write to-day; the choicest goods will be sold first.

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$1.95

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You can order this becoming hat in Black, White, Grey, Navy Blue, Brown, Tan, Red or Straw Color. In ordering write for **Pattern Hat No. 6.** State Black, White or color you desire. Send at once and hat will be delivered by return express.

If you find the hat better and more stylish than you can buy of your home milliner pay the express agent **$1.95** and we will guarantee that you will own a hat that will merit the admiration of all your friends.

Send 5c. in Stamps for the Finest Illustrated Millinery Art Catalogue ever issued. It tells how you can buy and wear the very newest Paris styles for much less than you would ordinarily pay. Trimmed hats from 99 cents upwards.

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THE "1900" WASHER CO.,
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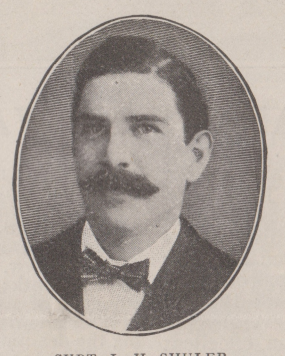
The Street Boys of Welcome Hall

THE OLD HALL

THE NEW BUILDING

THE "street boy" gravitates from the church, and he is not very available for membership in Young Men's Christian Associations. Welcome Hall precisely supplies his need. It is in the city of Brooklyn, N. Y., 185 Chauncey street. It occupies a handsome four-story building of light brick, with which is connected a commodious chapel, with all other necessary rooms. Its terms are free. The street boy cannot afford to pay, even if he were so disposed. It requires about $125 per month, and is supported by voluntary contributions.

Nine years ago, Mrs. Barwise, Mrs. W. H. Christmas, and other good ladies of Brooklyn, observing that the street boy did not seem to fit in anywhere, conceived the idea of a "go-between" between the street and existing institutions, and the result is the present beneficent refuge. Welcome Hall has a board of trustees and managers, and an efficient corps of young women and young men as teachers. Some of these have served from the beginning, and, like the boy upon the "burning deck," stick to their post, faithful, and never weary. Mr. Louis H. Shuler, late of the Bible Normal College, of Hartford, Conn., has recently been appointed to the superintendency. He, himself, was once a street boy. His own experience led him to espouse the cause of the great, neglected army of almost hopeless boys.



SUPT. L. H. SHULER

Sunday and mid-week services are held in Welcome Hall. The best speakers—those with hearts and intuitions for boys—are sought out. Illustrated sermons are often provided, and the best vocal and instrumental music; in all of which the strange audience is sincerely interested. Jesus as the only Saviour, is continually held up. A library and reading room afford food for the mind. Here are found about 500 volumes, and many more could be used if friends would donate them. The young readers find much profit in the illustrated magazines and weeklies. A scrapbook is kept, to which the boys are invited to contribute, and spirited debating classes are maintained. Not a few may now be found in the churches; some singing the praises of God in vested choirs, who before were roaming ragged in the streets.

Basket-making, weaving, carving, modeling, sketching, experiments in electricity, and many useful arts are taught upon a scientific basis. A sewing class of fifty girls is also maintained. Nor is recreation forgotten. The games consist of almost every known harmless device. These boys hold the championship of Brooklyn in the game of "basket-ball," having taken the honors in a match with the high school team. A well-drilled "boys brigade" offers physical discipline and military practice; while the gymnasium provides all the exercise for which it is designed.

The savings bank of Welcome Hall is the boy's depository, by means of which many of the boys, from their meagre savings, have accumulated quite a fund. A committee of "Mercy and Help" seeks out and distributes contributions of clothing among the more needy boys. Everything possible is done to elevate the moral and spiritual nature of the boys, and to increase their self-respect. It pays a handsome dividend to "invest money in boys"—the men of the coming years.

SEIZING OPPORTUNITIES*

Earnestness and Discretion Needed in Bearing Testimony for Christ

MANY Christians shrink from introducing the subject of religion in the society of strangers or mere acquaintances, lest it should provoke ridicule and do more harm than good. It cannot be denied that indiscreet Christians do, at times, by the utterance of some pious and well-meant phrases, cause religion to be evil spoken of. Not long ago, a young man and his sister invited their friends to a supper and evening of fun. Scarcely had the young people come together, when the father of the host and hostess entered the room, and with a lugubrious face, announced his intention of spending the evening in reading the Bible and prayer, which, he said, would be more profitable to all present than indulging in idle games. As a matter of fact it proved most unprofitable, inasmuch as it excited a prejudice against religion in the hearts of his children and their guests which is little likely to be eradicated. On the other hand, other Christians conceal their religion so effectively, that no one suspects them of being Christians.

Ordinary discretion ought to prevent faults of either kind. When a man so acts that there can be no mistake as to where he stands, when his allegiance to Christ is firm and outspoken, opportunities for service open to him. There is no need to force the subject at inopportune times. His example exerts an influence, and friends, in time of trouble and sorrow, know where they can get religious help. Times come, too, when there is opportunity for judicious advice, and when great good may be done by the simple statement of what a help religion has been in practical life. A man really in earnest, ardently loyal to Christ, never lacks an opportunity of bearing testimony, and it may be done without any suspicion of cant or ostentation. The Apostolic advice does not inculcate unseasonable preaching, but rather a readiness at any time, whether it be a preaching day or not, to take advantage of a propitious opportunity.

*Topic of the Epworth League for June 14. II. Timothy 4: 2.

"Superb"

In the past we have said: "There is no chance of improvement for the HERALD—it's superb," and yet recent numbers have convinced us of our mistake, for every department shows marked progress—it contains the gems of all that's good. The always generous proprietor, has gone beyond all precedents this year in his presents to subscribers. The "Family Art Gallery" reached us in perfect condition, and is superior to anticipation. Every picture is beautiful.

Chittenango, N. Y. J. J. L. BAKER.

The "Family Art Gallery," of ten fine pictures, goes free to every subscriber.

CORN STARCH TALK

With Receipt For a Delightful Dessert

By MRS. HELEN ARMSTRONG

Is it not strange, knowing that starch is the most important factor in our foods, that we do not make more use of Corn Starch, which furnishes so much food value in a convenient form, easy of use, readily assimilated, and inexpensive?

The quality of the Corn Starch used, however, has much to do with its palatable taste and digestibility. Kingsford's Oswego Corn Starch which has been used for 55 years, is of unquestioned purity, and never disappoints in results. Try this brand in the following appetizing desserts and see if Kingsford's Oswego Corn Starch is not well worth a prominent place in your pantry.

SNOW BALLS.

Cream a third of a cup of butter and a half a cup of sugar gradually. Sift one cup of flour with half a cup of Kingsford's Corn Starch and three level teaspoons of baking powder. Add this mixture alternately with about two thirds of a cup of milk and stir in gently the stiff whites of four eggs. Place this batter in six well buttered cups and steam for half an hour. Turn out gently, roll in powdered sugar and serve hot with

STRAWBERRY SAUCE.

Cream half a cup of butter with one and a half cups of powdered sugar, add the yolk of one egg. Add a cupful of crushed berries just at serving time. Any fruit in season may be used in this way, for either steamed or baked puddings.

(TO BE CONTINUED.)

THE Sidway ADJUSTABLE TABLE

CAN BE USED IN MORE WAYS

Much better than a desk or secretary. The table can be moved wherever wanted.

and is less in the way than any table made. Is portable, can be set at any desired angle or height. When not in use occupies less than four inches floor space. **The most useful piece of furniture in the home.**

A REQUISITE In The Sick Room

MADE IN **Six Handsome Styles** FROM **$4.50 to $8.00**

WRITE US TO-DAY FOR **THE SIDWAY CHART**

It tells all about the Sidway Table. Mailed for the asking.

Sidway Mfg Co

5308 ARMOUR AVE. CHICAGO, ILL.

The Sidway Table is sold by first-class furniture houses in all parts of this and foreign countries. Pat. April 23, 1901.

SALESMEN WANTED Our line of advertising thermometer and calender novelties for the season of 1903 and 1904 is now ready. Send us 10 cents in stamps for sample catalogue and terms. Taylor Bros. Co., Rochester, N. Y.

55 Cents Saved

BY EVERY 25 CENT PURCHASE OF

Knox's Gelatine

It's this way. All the Sweetened Gelatine Packages that cost 10 cents make only a pint of jelly. It takes eight of them, at a cost of 80 cents, to make one gallon, whereas only two packages of KNOX'S Gelatine, total cost 25 cents, make ONE GALLON OF DECIDEDLY BETTER DESSERT.

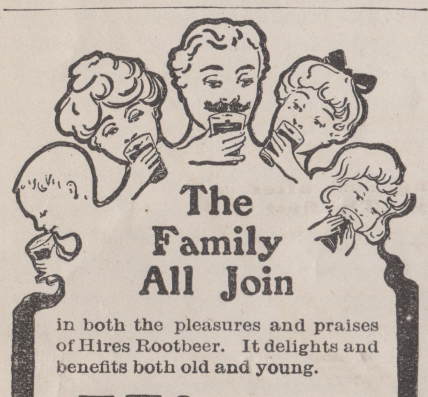
The difference is right in your pocket to spend for other table necessities.

Even a child can make the finest desserts from Knox's in the shortest time, because it's the only absolutely pure calves' stock gelatine, and because it's granulated. You can't afford to use any other kind when Knox's is so cheap.

Enough for 10 large portions 15 cents

FREE PINT SAMPLE to demonstrate its excellence, and Instructive Cook Book, sent on receipt of 4 cents in stamps to cover postage and packing. Include your grocer's name and address. Full ½ gallon package 15 cents, 2 for 25 cents. *Money refunded if unsatisfactory.*

CHARLES B. KNOX,
55 Knox Ave., Johnstown, N. Y.



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in both the pleasures and praises of Hires Rootbeer. It delights and benefits both old and young.

Hires Rootbeer

is pre-eminently the home beverage for hot weather—healthful, bracing, cooling and refreshing. And you can drink all you want, the more the better.

A package makes five gallons. Sold everywhere, or sent by mail upon receipt of 25 cents.

Booklet free.

CHARLES E. HIRES CO., Malvern, Pa.

"Standard of Highest Merit"

FISCHER PIANOS.

THE NEW SCALE Fischer yields a wonderfully pure quality of Tone, combined with great power and durability; it stamps the Fischer Piano with an individuality that no other Piano possesses.

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BY OUR NEW METHOD of Easy Payments, every home is at once enabled to possess and enjoy a High Grade Piano. Pianos delivered to all parts of the United States. Write for catalogue, terms and all particulars.

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Individual Communion Outfits. Send for FREE catalogue and list of users.

Sanitary Communion Outfit Co., Box 7, Rochester, N. Y.

FREE TO AGENTS

Flat thin knife cuts loose a perfect cake. **$2 Outfit free Exp. prepaid.** Dept T.

HOUSEHOLD NOVELTY WORKS, Chicago, Ill., or Buffalo, N.Y.

SOME OF THE CHILDREN CARED FOR BY MRS. NORWOOD AT BUCARAMANGA

MISSIONARIES IN WAR TIME

FROM the South American republic of Colombia, distracted by war for the last two years, comes news of the condition of the American missionaries who have not been heard from in many months. The Rev. Joseph Norwood and Mrs. Norwood are stationed at Bucaramanga, Colombia, where, for several years past, they have been doing an excellent Gospel work among the natives. Mr. Norwood writes to the editor of the CHRISTIAN HERALD:

Your favor of Feb. 15, 1900, to Bucaramanga, Col., enclosing your check, was nearly two years old when it reached us at our home in the interior of Colombia.

Thus it has been with many other letters and a few remittances that were sent to us there in response to communications published in THE CHRISTIAN HERALD. On my arrival here a few days ago, I found a number of letters addressed to me, care of the American Bible Society, which had not been forwarded because all postal communication was cut off for about three years.

We succeeded in getting a few letters from Bucaramanga to the coast or across the Venezuelan line, by friends, who worked their way through the militant lines during the disastrous war which raged there from Oct. 17, 1899, until December last.

* * *

Thousands of reconcentrados, both rich and poor, were confined in our city for months at a time. The state of privation, suffering and starvation was simply heartrending. From the beginning, Mrs. Norwood had the house full of homeless and poverty-stricken women and children, and fed hundreds from the door during the whole time. She kept an open dining-room on a prominent corner in the city, in which from 80 to 112 substantial dinners were served daily. Hundreds of the sick and starving, who would otherwise have received no attention, were moderately well attended, the doctors furnishing their services and prescriptions, and we giving the medicines and attending the sick, some in the hospitals, many in their own home, and hundreds who came to my office for medical attention. The money to defray these expenses was furnished in part by the readers of THE CHRISTIAN HERALD, by the writer's using his entire salary, and from other sources. From Nov. 1, 1899 to Nov. 1, 1902, in the various branches of our work; namely: 1st, attending the wounded of six bloody battles; 2d, the care of homeless women and children; 3d, attending the destitute, sick and suffering; 4th, the soup kitchen; the amount of money used in Colombian currency was about $285,750. This, at the varying rates of exchange current in the country, from first to last, amounted to about $13,625, American gold. We kept no accurate accounts until Nov. 1, 1902, when many of the good citizens of Bucaramanga voluntarily offered assistance to our work by way of monthly subscriptions. An advisory committee of ladies was appointed to co-operate with Mrs. Norwood in directing the affairs of "El Hogar Cristiano para Ninos Desamparados" (Christian Home for Helpless Children), which had become a fixture. Other committees and a treasurer were chosen.

We earnestly solicit the special prayers of all God's people in this trying and very important God-given work.

JOSEPH NORWOOD.

* * *

Mrs. Norwood writes from Bucaramanga as follows:

We have at present in our home thirty children, and we earnestly pray and work for their salvation, and expect them to become workers in the Lord's vineyard. Besides our work in the Home, we are keeping up during the absence of my husband, the usual chapel services and prayer-meetings for men and women. A layman reads a sermon at the regular hour, and we are expecting God's blessing on our humble efforts.

The work in Colombia has been one of years of seed sowing, with apparently little fruit; but the Word that has been sown with many tears will yet produce a glorious harvest. Are our friends at home praying for Colombia? We want more laborers, and we know they will come. ALMA PENN NORWOOD.

★ ★ ★ ★ ★

Answered Prayers

A mother, Sykeston, N. Dak., writes:

Yesterday as we sat at dinner we looked out, and saw a prairie fire about a mile away, with a high wind driving it toward us; it seemed as if we would surely be burned out. I took it to the Lord in prayer and he sent help, so that we were safe.

A mother, Asbury Park, N. J., writes:

God granted the deepest desire of my heart by converting my two sons, the only children I had. One gave his heart to Jesus when twelve years of age, had a clear and bright experience of the power of Jesus to save and keep, and was early crowned. The other, converted when young, became a backslider, but Jesus brought him to himself again, and thence transferred him to the fold whence none can stray.

E. B. G., Syracuse, N. Y., writes:

A year ago this month, I prayed God to help me accomplish something that I had tried three times before to do in my own strength, failing each time. God has answered.

E. M. R., Worcester, Mass., writes:

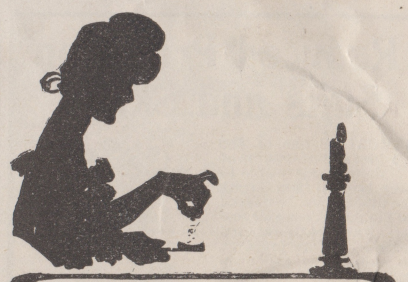
I am a subscriber to your paper, and am greatly helped by this department. I believe prayer is, indeed, "the world's great altar stairs which lead thro' darkness up to God."

A Mother, Summerville, Ga., writes:

God has not only answered special prayers of mine, but in answer to daily prayer, he has given me peace and comfort through all the trials of every day.

CALLED HIGHER

"My mother, Mrs. Margaret A. Craig," writes Mrs. J. S. Dayett, Glasgow, Del., "who has passed away, was a member of THE CHRISTIAN HERALD family. She was seventy-two; she had long been ill, but was always cheerful, sunny and loving. She died in the triumph of a Christian faith."



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RUBIFOAM

has vigor without harshness, cleansing power without grittiness, and it leaves a delicious after-taste in the mouth. Good for all ages. Sample vial free.

25 cents at Druggists'.

E. W. HOYT & CO., Lowell, Mass.

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PIANOS

Have been Established over 51 Years

They are perfect examples of piano strength. The Construction of the *Vose* is the result of fifty years of development and the application of the highest mechanical skill to the production of each separate part.

By our easy payment plan, every family in moderate circumstances can own a fine piano. We allow a liberal price for old instruments in exchange, and deliver the piano in your house free of expense. You can deal with us at a distant point the same as in Boston. *Send for our descriptive catalogue H, which gives full information.*

VOSE & SONS PIANO CO.

161 BOYLSTON STREET, BOSTON, MASS.

LABLACHE FACE POWDER

MONTH OF ROSES

If you would have your complexion rival the petal of a June rose, use the celebrated

LABLACHE

Face Powder. Summer heat and sun has no effect against this exquisite toilet necessity. It prevents and removes Tan and Sunburn; it makes the skin soft, smooth and velvety. A lovely complexion is within the reach of anyone who will use it. Flesh, White, Pink, Cream Tints. 50c. a box. Druggists or by mail.

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BRUSSELETTE ART RUGS

Attractive and artistic patterns, woven on both sides and in all colors and sizes. Easily kept clean and warranted to outwear higher-priced carpets. Sent prepaid to any point east of the Rocky Mountains. Money refunded if not satisfactory. Illustrated catalogue showing rugs in actual colors sent free.

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MISSOURI 5% INVESTMENTS.

Let me send you my book. Farm Mortgages. Unquestioned Security.

WM. B. COMPTON, 5 Wardell Bldg., Macon, Mo.

Friends *of our* Mont-Lawn Waifs

Many Readers Helping the Fresh-Air Work with their Gifts and Prayers

IF all the kind things that are contained in the letters we are now receiving about Mont-Lawn and its work among the tenement children, were to be printed in THE CHRISTIAN HERALD, they would fill the entire issue. Rarely have we known such hearty and cordial chorus of welcome as that which greeted the announcement that our Fresh-Air work was almost ready to begin, and that the beautiful Home on the Hudson would soon be reopened. Our lists of applicants are well under way. For weeks past, city missionaries, Christian workers, pastors and Sunday School superintendents in the crowded tenement districts, have been receiving and transmitting to us many hundreds of names of poor children, who are fairly hungering for a romp in the daisied fields or among the cool and shady woods at Mont-Lawn. It is of course impossible to take them all, but with the aid of our readers, who have nobly helped the Fresh-Air work in past years, we hope to make more children happier this summer than in any season since the Home was founded.

WEE CANDIDATES FOR MONT-LAWN

"May God's blessing rest on the little ones," writes M. G. H., Springfield, Ill. ($25), "which this money will send for an outing this summer." "May he bless you in your work for the poor children of the tenements," writes In His Name, Cambridge, N. Y. ($3). Mrs. F. H., Bird City, Kan. (50 cents), writes: "I trust that many little ones may learn of nature and nature's God this summer." "I love children, but have none," writes A. E., Firth, Neb. ($6). "I am poor—just starting out in life; but every little helps to make the poor little things happy. May this be the means of bringing pleasure and delight to one little soul," writes Mrs. A. E. B. ($3) S. Lyon, Mich. "May all the little ones be made to know it is Christians who are doing this work, and may they be led to become Christians too," writes Mrs. N. J. G., Butler, Wis. ($21). Miss Nora Myers, secretary of the Hazleton, Pa., Junior Christian Endeavor Society, sends $3.01, the contribution of the Society for the Fresh Air work. "May this make two little souls happy, if only for a little while," writes M. S. C. ($6), Pleasant Grove, Pa. "This much every year ($3), with the rest of my charities that I try to keep up," writes E. R. S., Mirriam, Kan. "I know the Lord can do wonders, even with so small a sum." "One who loves children," writes from Marlboro, Mass., sending "a widow's mite" ($5), "to help the little tots at Mont-Lawn." Mr. Wm. L., Honolulu, H.I., sends $25 for the Fresh Air Fund.

A number of writers send their gifts in memory of some dear dead one. Mrs. J. A. F., Salem, Mass., writes: "If my little C—— had lived he would have been twelve years old today, and for his sake I send these three dollars, that one of the little ones may have that ten days' pleasure."

A lady, of Berkeley, Cal., sends $21 to support the Ida B. Cuthbert memorial cot at Mont-Lawn.

Gifts of dresses, under-clothing and shoes for the children should be sent to the Matron, at the Home, Mont-Lawn, Nyack-on-Hudson, N. Y. All money contributions should be addressed to the Fresh-Air Fund, THE CHRISTIAN HERALD, Bible House, N. Y.

The "Beautiful Speaking Oak"

My Dear Mr. Klopsch: I write to thank you for the beautiful *Speaking Oak*. I know that it will be a great pleasure to me in many lonely hours. What first attracted me to your paper was the premium of that handsome Bible. You can see that your paper is appreciated, when I tell you that my copy goes to the Rescue Mission and from there to the jail. What a world of good THE CHRISTIAN HERALD is doing. Your friend,

Springfield, Mass. (MRS.) E. W. ADAMS.

The Speaking Oak, with THE CHRISTIAN HERALD one year, $2; with the Red-Letter Bible $3.

Chaplain Milburn's Courage

MANY years ago, before the late Rev. W. H. Milburn became Chaplain of the U. S. Senate, he was a circuit preacher in the West. It is related that one day, while traveling by steamer between Cincinnati and Wheeling, W. Va., he found among the passengers a number of Congressmen, on their way to Washington. Many of them swore outrageously, played cards day and night, and drank villainous whisky to excess. On Sunday morning, not having landed, Dr. Milburn was asked to preach. An audience of three hundred assembled. He took his stand between the ladies' and gentlemen's cabins, and seated upon his right and left hand were the Congressmen. As he neared the close of his address, he decided to speak a straightforward word to them, delivering himself spontaneously in these terms:

"As I have rarely seen men of your class, I felt on coming on board this boat a natural interest to hear your conversation and to observe your habits. If I am to judge the nation by you, I can come to no other conclusion than that it is composed of profane swearers, card players and drunkards. * * * Consider the influence of your example upon the young men of the nation—what a school of vice are you establishing. If you insist upon the right of ruining yourselves, do not by your example corrupt and debauch those who are the hope of the land. As an American citizen I feel disgraced by your unseemly behavior.

"As a preacher of the Gospel I am commissioned to tell you, that unless you renounce your evil courses, repent of your sins, and believe upon the Lord Jesus Christ with hearts unto righteousness, you will certainly be damned."

The blind preacher went to his room. Shortly afterward, a Congressman entered, and in behalf of his companions, acknowledged the justice of the rebuke, and presented the preacher with a purse of $150 as a token of appreciation. At the same time he asked Mr. Milburn's consent to the use of his name as a candidate for the Congressional chaplaincy. After some hesitation, the preacher consented. Thus, by a single act of Christian courage, he won powerful friends, and a position which enabled him for many years to do effective Christian service at the National Capitol.

Announcement of Prize-Winners in Competition of April 29

Answers to Competition No. 37, in our issue of April 29, are: 1. Hagar. 2. Ahiman. 3. Hosea.

The Prize-Winners in our Puzzle Competition of April 29, were as follows:

For the best answer to "Picture Puzzles" of April 29: **Rachel Stutsman,** Selma, Ind., receives a silver watch; for the second best answer, **Elizabeth Crutcher,** Paris, Ky., receives our *Smith-Peloubet Bible Dictionary;* for the third. **Alfaretta Markle,** Ogden, Utah, receives a copy of *Child Life in Colonial Days*, by Alice Morse Earle; for the fourth, **Willie J. Scoles,** Biloxi, Miss., receives a copy of *Bob: The Story of Our Mocking-Bird*, by Sidney Lanier. Each of the following receives a book:

Second best answers to Picture Puzzle Contest: Baker, Helen M., N. H.; Brakenridge, Lucile, La.; Braun, Paul, Pa.; Clark, Ethel, Conn.; Eldridge, Emma L., Kan.; Fenby, Joshua Tracey, Md.; Gaines, Henry P., Wash.; Hadley, Theodore E., Okla.; Harrison, Clinton, Neb.; Hazlett, Ray, N. Y.; Hillhouse, Dobbin, Ind. Ty.; Hobbs, Earle, Oreg.; Huckaby, Grace, Tenn.; Larkin, Floyd J. Calif.; Laudman R., Ont., Can.; McDougall, James, Can.; Parker, Mae L., Vt.; Passmore, Paul, Mont.; Pierce, Esther, So. Dak.; Power, Lolia, Can.; Randerson, Lucile, Tex.; Ryerson, Raena, N. J.; Stanley, Bertha, Mich.; Stevens, Marie E., Iowa; Stevens, Ruston, Can.; Swartz, Jayson S., Wisc.; Whedon, Dorothy, Ill.; Wilkinson, Lucy Va.; Wilson. R. S., Ohio.; Worley, J. B., Colo.; Worthen, B.E., Mass.

William the Conqueror

William E. Reardon is a second "William the Conqueror." In planning his invasion he was as bold as his Norman namesake. He had been selling THE SATURDAY EVENING POST each week in his own town in Michigan. Just before Christmas, when about to start for Midland to spend the Holidays, he received an offer from the publishers promising a cash prize to the Michigan boy who would first sell 350 copies. He had not intended to do any work that week, but now he formed a new plan. Undaunted at the thought of selling to strangers, he coaxed his father to telegraph for 350 copies to be sent to Midland.

As he received his copies from the postmaster, a Midland boy, who was also an agent for THE POST, received a bundle containing five copies. The latter's eyes grew big with astonishment—told Master William that he didn't "like his looks"—that he had better go back home again. The little Conqueror declared he would "show him right there;" so he made a pile of the bundles on the floor where people were waiting for the mails, mounted the pile and addressed the crowd. He stated that he represented Benjamin Franklin's old paper—that he had just received the Christmas number—that it was the best issue ever published. Before leaving he had sold fifty copies of THE SATURDAY EVENING POST. He spent the rest of the day among the business men, finding buyers everywhere. What was left he sold the next day from house to house. When he left for home the day after New Years he found the other boy who sold THE POST and advised him to "ginger up."

"I am eight years old," our Conqueror writes; *"I never before tried to earn any money; but you can put me down for the first prize whenever you make another prize offer in Michigan."*

WE WILL START ANY BOY IN BUSINESS
selling The Saturday Evening Post after school hours and on Saturdays. The first week's supply of 10 copies is sent free. Over 6000 boys are selling The Post. Some are making over $15.00 a week. You can do the same. Write to-day.

$250 next month in extra cash prizes to boys who do good work.

BOY DEPARTMENT
The Curtis Publishing Company
403 ARCH STREET
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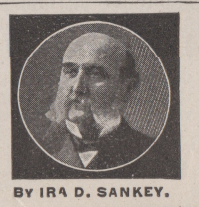
YOUNG PEOPLE'S SONGS OF PRAISE



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270 SONGS—100 NEW with the SELECT of the OLD. **SEPARATE EDITIONS** for C. E. Societies, B. Y. P. U's. & Epworth Leagues.
Handsomely bound in silk finish cloths.
Each 25 cts. a copy, or $25.00 per 100.
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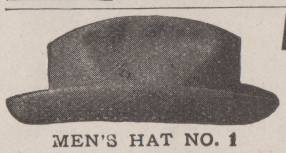
A 50-Cent Hat by Mail



MEN'S HAT NO. 1
In soft, rough finish. *Colors:* Gray Mix, Brown Mix, and Black Mix.

Either of these hats sent, postpaid, on receipt of 50 cents in cash, postal order or stamps. Money back if not satisfactory. We refer to The First National Bank of Middletown, N. Y. We are hat manufacturers and make the following offer to introduce these hats and our other lines of Men's, Boys', and Women's Hats in every town in the United States. *Send for catalogue.*

MEN'S HAT NO. 2
In smooth finish. *Colors:* Black, Brown, Maple, Steel, and Pearl.

MIDDLETOWN HAT COMPANY, 44 Mill St., Middletown, N. Y.

MUSIC LESSONS FREE at your home. For a limited time we will give free, 96 music lessons on either **Piano, Organ, Banjo, Guitar, Cornet, Violin, or Mandolin.** (your expense will only be the cost of postage and the music you use, to be paid for as needed.) We teach by mail only and guarantee success. This offer is made solely for advertising purposes and those writing first will be given preference. Address U.S. School of Music, Dept. X, 19 Union Square, New York, N.Y.

Libby's Sandwich Meats

Thirty different kinds of appetizing delicacies that delight the palate of young and old, when served between two thin wafers of bread.

The natural flavor of the choicest meats most daintily prepared, preserved and ready to serve—for luncheons, teas and little spreads.

Booklet about them: "How to Make Good Things to Eat," FREE. Libby's Atlas of the World for five 2c stamps.

Libby, McNeill & Libby, Chicago.

The AMERICAN STUDENTS' CHURCH HOME IN BERLIN

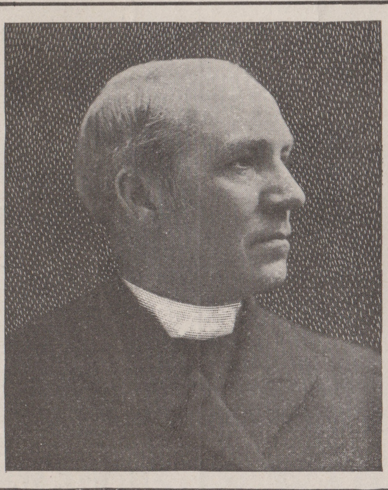
MANY American students of limited means, save for years that they may be able to finish their education in the University and the Conservatories of Music in Berlin. All of them find that living in that city is much more expensive than they dreamed. Many are obliged to take the cheapest rooms in the back part of a house, where the sunlight never penetrates. Fire is an extra item, and so they do without it as much as possible. Many of them practice in winter with a rug over their knees, and a shawl or cloak tied round them, with fingers stiff and numb.

In going abroad these students make a great sacrifice. On this side of the water, it is considered a fine thing to go to Europe to study; but were you to know the discouragements, the privations, and the homesickness of these young people, your hearts would be moved. Many of them would not have gone had they known beforehand all the difficulties incident to life in a foreign city, and amid customs strange. Often in church, when the old familiar hymns are sung, you can see the tears running down the cheeks of some lonely, homesick girl. After service the leaders of the church go to her, and she is invited to the home of the pastor, to the Sunday evening gathering, for singing, worship and social service, and to the Thursday reception.

What these young American students in Berlin need is a place to which they may come every day and at any time; where they may receive not only spiritual help and cheer in their homesickness, but where they may tarry to read and write. Thus the church-home is intended to become a rallying point and a radiating point for the students. This is one great part of the work of the American Church in Berlin.

Happily, though this church has existed so long without a building, at last it sees a church it can call its own. It is already under roof, and $10,000 will finish and furnish it without debt. This is no foreign church, nor are those attending it foreigners; but your own sons and daughters.

The music teacher goes to Berlin to fit herself to teach your children; the medical student returns to be your physician, and the theologian to be your future pastor. On the whole, it is a very earnest, hard-working company of young people. They do not go for pleasure; but, by hard work, to fit themselves to give of their best, as God has given them talents to be developed. In appealing for this church, we have often heard it said that there is no need for our young people to go abroad; that we have just as good music teachers here, and that our universities and colleges are just as well equipped as those of Europe. Then why do they come? The writer was lately dining with one of our wealthiest Californian families. In this home there is a very gifted daughter. The mother said: "I will have no teacher for my daughter who has not studied with the best known German professors. I hope, some day, to take my daughter to Europe, and I do not wish to have her spirit crushed by being told that all her methods are incorrect, and that she must begin all her musical education over again." So long as preference is given to musical instructors with a European training, so long American young people must make every sacrifice to go across the sea. Therefore the American church needs to heed the call to render these young people service, and the American people to help make that church efficient in its work.



REV. DR. DICKIE
Pastor American Church Berlin

Sometimes one is found among the students, who has come to Berlin to study, and the funds that were expected from home fail to come. In one case, the lady student kept a diary. One day there was written in it: "No more money—no more food. Sin and shame—or death; which shall it be?" The second entry was: "I will not fall. I cannot beg. In this foreign country I must die." Another case was a young man whom the pastor met in a street car. "You're an American." "Yes." "How long have you been here?" "Eighteen months." "Have you been to the American church?" "No, I have been avoiding Americans, in hopes the better to learn the language." "Yes; and how are you getting on." "I have got where I can go no further. I have no money to stay here, I can get no pupils—and I am starving! He was asked to play in church and he proved an excellent musician. The days of his trouble were over. It is for work like this the American Church exists. It is, as Dr. Theo. L. Cuyler so well says: "One of the most important lighthouses to be kept burning on the continent of Europe."

A HEROINE FOR CHRIST

THERE are many good people who are eager to be engaged in Christian work of some sort, yet who find it hard to decide upon the direction in which their energies should be expended. For the encouragement of this class and of many others, we give below the remarkable life-story of a [illegible] an [illegible] though [illegible] deeply afflicted, has yet been able to render most effective service, in the Master's name, to many of her fellow-beings.

MISS THEODOSIA HAINE

Sixteen years ago, Miss Theodosia Haine, of West Farmington, O., was a bright young student in the Western Reserve Seminary. She was suddenly attacked with an illness which not only cut short her college career, but left her a helpless invalid and cripple for life. Since that time she has seldom been able to leave her room, till of late when she was moved to Warren, O. But though she was an invalid and a shut-in, she did not mean that her life should be one of inaction. She had already developed a beautiful Christian character, and she resolved to employ all her energies and abilities in helping others. She began making pompons of thistle blossoms, and later of the silk of the milkweed. She wrote letters to the inmates of Ohio prisons, each letter with a booklet, card or poem, which were highly prized by the prisoners.

She had heard of the work of Mary Ashton, a deaf and lame girl, who in ten years time raised and paid in to the W. F. [illegible] Society of the Methodist Church, $12,-[illegible]. Miss Ashton had lately died. At the time of her death she was supporting three women missionaries and a Bible woman in China, and also one in India. Miss Haine took up this work, and with the aid of many friends and helpers has kept up the missionary support from year to year, the main source of income being from the sale of leaflets, booklets, banners and bookmarks.

Miss Haine, while at work, is supported among her pillows. She suffers much, but will not use any drug or opiate. Here is a brave and cheerful spirit, and by daily toil and daily prayer she has accomplished much.

The names of the Mary Ashton missionary workers are: Clara J. Collier, Chenter, West China; Helen Galloway, Chunking, West China; Alice Linam Yeuping, Foochow district, China.

Miss Theodosia Haine, whose address is 405 Adams street, Warren, Ohio, will gladly furnish to inquirers any information they may desire concerning these missionary workers.

MRS. M. D. W.

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is used. It is pure—readily digested—nutritious—appetizing. Simply full-cream cow's milk evaporated, sterilized, and canned. A perfect Infant Food—it makes rosy cheeks, pearly teeth, bright eyes and a sweet disposition. It absolutely takes the place of milk and cream for all purposes. Try it in your coffee or on your breakfast food.

Most grocers sell it. If yours does not, give us his name and we will send you a sample FREE.

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Keeps Contents Ice Cold.
Makes an outdoor luncheon a genuine luxury because a small quantity of ice keeps everything as fresh and palatable as when prepared. Well made in different sizes, durable and nicely finished. Ask your dealer for it. Illustrated descriptive booklet giving valuable lunch recipes FREE
WRITE FOR IT.
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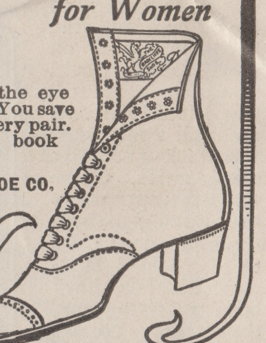
Some shoe dealers don't sell *Radcliffe Shoes* because their gain is larger on other shoes. But their customers' greatest gain is on Radcliffe Shoes. Don't be put off. Insist on having

Radcliffe *Shoes for Women*

$2.50



They please the eye and the foot. You save a dollar on every pair. Shoe fashion book free.

RADCLIFFE SHOE CO.
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Boston, Mass.

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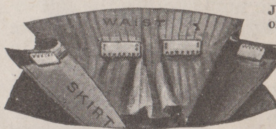
Every Skirt and Waist needs it.
a complete outfit of
Minuet
Skirt and Waist Holder



Just four thin plates of aluminum—cannot rust or soil—two to sew on waist, two on skirt; have round, smooth edges—slip skirt pieces behind waist pieces and it is on. No teeth, hooks or projections, can be washed, passed through wringer and ironed over freely. Invisible, takes up no room; holds waist smooth—works as well with waist over skirt.

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OUR OFFER—For your dealer's name and 4 cents postage, we will send you, requiring **no money in advance**, providing you wear them and show to three friends, an outfit consisting of six sets Minuet and twelve pairs waist pieces. Try them—if pleased pay us, if not return what you do not want. They cost only 10 cents per set. If you keep them, we will send a Beautiful Reproduction in Colors (no advertising) 10 x 12 inches, suitable for framing, of the **"Sunbonnet Baby"** painting by Bertha L. Corbett. Miniature with free trial outfit. **Better send 4 cents and your dealer's name today. Agents earn good money selling the Minuet.** Ask for particulars.

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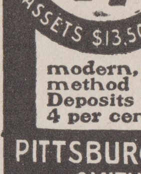

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Circulars, Newspaper. Press **$5.** Larger size, **$18.** Money saver. Big profits printing for others. Type-setting easy, rules sent. Write for catalog, presses, type, paper, &c., to factory.
THE PRESS CO., Meriden, Conn.

QUAINT PSALMS *for* QUEER FOLK

BY REV. C. H. YATMAN

PSALM CXXXIII
Household Psalm

1. Behold, how good and how pleasant it is for brethren to dwell together in unity. 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.

"THE PRECIOUS OINTMENT"

. . .

Contention and strife cease when this Psalm gets a grip on all members of the family. The perfume of peace is in every heart. The house is changed into a home and the abiding guest is the Prince of Peace. This truth is not only for homes where there is anger and malice, but for the church as well.

PSALM CXXXIV
Preacher's Psalm

1. Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. 2. Lift up your hands in the sanctuary, and bless the Lord.

"LIFT UP YOUR HANDS"

. . .

No preacher can lift up holy hands in God's sanctuary and "Bless the Lord" or worship him, but what he will be blessed by him, and a minister blessed by God will be a blessing to the people. A good life is the greatest sermon, and a preacher who is a servant of God will obey him and not the world or its ways. An obedient Christian has one back of him who made heaven and earth. There is a vast difference between the frown of God and the favor of God.

PSALM CXXXV
False Gods' Psalm

15. The idols of the heathen are silver and gold, the work of men's hands. 16. They have mouths, but they speak not; eyes have they, but they see not;

"IDOLS OF THE HEATHEN"

17. They have ears, but they hear not; neither is there any breath in their mouths.
18. They that make them are like unto them: so is every one that trusteth in them.

. . .

The false gods of fashion and folly replace the ones of Egypt's day, and both alike are bad. Some bow to gold, some to fame, some to fortune, some to creed, and some to church; but the true and good bow alone to God. They make use of all God's gifts, but worship only him. Neither men, money or machinery can duplicate verses 6 to 11.

PSALM CXXXVI
Mercy Psalm

1. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. 2. O give thanks unto the God of gods: for his mercy endureth for ever.

"O, GIVE THANKS!"

3. O give thanks to the Lord of lords: for his mercy endureth forever.
4. To him who alone doeth great wonders: for his mercy endureth forever.

. . .

He who gets mercy will give it, and he who gives it will get it. "Blessed are the merciful, for they shall obtain mercy." That is the Diamond of the Beatitudes. The Pearl is "Blessed are the pure in heart, for they shall see God." If mercy be thy companion, Peace and Prosperity shall follow close behind. Nay, they will overtake thee, and often run ahead. Micah 6: 8, goes with this Mercy Psalm.

GOLD OR GOD*

The Lesson of the Incident of the Rich Young Ruler

PEOPLE have found in the incident of the rich young ruler, in all periods of the Church's history, an admonition against the possession of property. It must be admitted that it is the poor more frequently than the rich who have taken this view. The instances are few and far between of rich men, like Tolstoi, acting literally on the injunction. Still, there have been instances, but they are not encouraging. We doubt whether this would be a better or happier world, if every rich man sold all he had and gave the proceeds to the poor. While there are many among the poor who would be benefited by a gift from the rich, and while there are many ways in which rich men might wisely spend their fortunes for the benefit of the poor, it would be good for neither rich nor poor for every rich man to distribute his property indiscriminately among his poor neighbors. A careful reading of the story shows that Christ had no such leveling process in mind.

The rich young ruler was boasting. He had a good opinion of his own character and conduct. He had kept the commandments from his youth up. He was so good that he was not conscious of lacking anything. As Christ looking upon him, loved him, we may be sure that he really was a fine, excellent kind of man. But he was not in the state of mind that a true follower of Christ should be in. He was too proud and self-satisfied. A man feeling as he did, could not realize his need of a Saviour. It was necessary to humiliate him. Therefore, when he challenged Christ to point out a defect in his character, our Lord laid his finger with unerring insight on the sore place. If he would be perfect, let him sell all he had and give to the poor. That was a test that revealed his character to himself. He had the impression that spiritual things were the highest good. Christ showed him that he was deceiving himself. There were things that he held in higher esteem. The only way of convincing him of the fact was to give him the alternative. We may be quite sure that if Christ, looking into his heart, had seen that he did not value religion more than property, no such condition of discipleship would have been made.

*Topic of the Christian Endeavor Society and Baptist Young People's Union for June 14. Luke 18: 18-30.

The Silver Bay Conference

The Student Bible Conference for young women will be held at Silver Bay, on Lake George, from June 26 to July 7, inclusive. The City Bible Conference for young women will follow almost immediately, the opening meeting being held on July 10, and the closing one on July 20. For the Bible teaching of these Conferences the American Committee has secured Dr. W. W. White, President of the Bible Teachers' School, New York City; the Rev. John Timothy Stone, of Baltimore; Mr. Harry Wade Hicks, Secretary for the American Board of Foreign Missions; the Rev. Howard Agnew Johnston, of the Madison Avenue Presbyterian Church, New York City; Miss May Blodgett and Miss Caroline Palmer, well known in Young Women's Christian Association circles. Among the speakers for these meetings are Mr. Robt. E. Speer, Mr. John R. Mott, the Rev. C. A. R. Janvier, of India, Dr. William F. McDowell, the Rev. Chas. R. Erdman, the Rev. Floyd Tom[illegible] D.D., Miss Mary B. Hill, of Madura, and Mrs. Nettie Dunn Clark, of Lahore, India. Prominent representatives of denominational Missionary Boards and of the Young Men's Christian Associations will be present to give special help in sectional meetings.

THE SOUL'S WISH

O GOD, send Thou to me,
Thy message true;
Teach me Thy will, Thy way,
And what to do.

Make all my life serene,
My actions bless;
Help me to cling to Thee,
My faults confess.

Then all my days shall be
So calm and clear,
That age will make me young,
And life more dear.

Neillsville, Wis. G. J. SMITH.

All Seamen
know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

Have you a little "FAIRY" in your home?

We mean FAIRY SOAP, of course!

Fairy Soap more than meets every requirement of the toilet and bath. It lathers freely, cleanses the pores, soothes the skin and imparts a delicate and refreshing odor. It is the purest white floating Soap on the market today. 5 cents at grocers' and drug stores—each cake wrapped and packed in a separate carton.

FREE! Send us ten Fairy Soap oval box fronts (or if you prefer, 25 cents in stamps) and we will forward you a handsome collection of ten beautiful little "Fairy" subjects (one of which is shown above in reduced form). These pictures are artistic reproductions from photographs and will be admired and preserved by all lovers of children. Size 9¾ inches by 12½ inches, FREE FROM ALL ADVERTISING MATTER, ready for framing.

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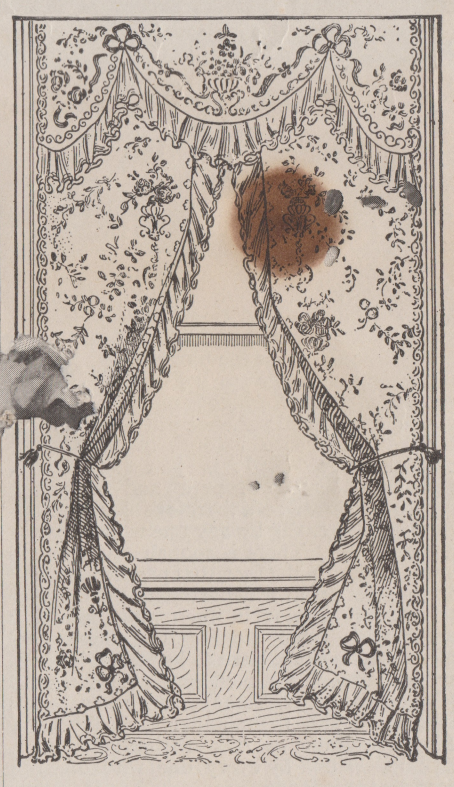

like picture—furnish two windows; 60 inches wide, 3¼ yards long, for using a few minutes of your time.

No Money Required

All we ask is that you send us your name and address and allow us to send you on *30 days trial*

1 Dozen Hold-Fast Skirt Supporters

that retail at **25c each.** Sell them to your friends, send us the money you get for them, and the curtains will be sent at once, express charges prepaid.

You take no risk—we take back any you do not sell. We offer over 100 premiums besides the curtains. Catalogue sent with each order. Over two million Hold-Fast Skirt Supporters have been sold by the ladies of the United States.

Every woman needs one. Send today and you will have these beautiful curtains in a few days. Be the first to order in your locality.

Also a bed set of two shams and lace spread to match—for selling one dozen.

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FOR INFANTS AND INVALIDS
TRADE MARK
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Whether you nurse your baby or use Mellin's Food you will find our book, "The Care and Feeding of Infants," very useful. Simply write for it. It will be sent free.

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30 Days FREE Trial.

If not satisfactory we agree to **refund your money.** Tolman Ranges are made of best wrought steel. Oven 18 x 20 inches. Six 8 inch holes. Best bakers and roasters on earth. Burn anything. Asbestos lined flues.

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Will save their cost in fuel in one year. Write to-day for our catalogue.

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till you try it and find it true that the
SYRACUSE EASY WASHER

is the greatest labor-saving device yet produced for making woman's work easier.

Wash with it for **five weeks,** then if not satisfied return the washer. We pay the freight both ways.

Write for price list and free book of modern formulas for laundry use.

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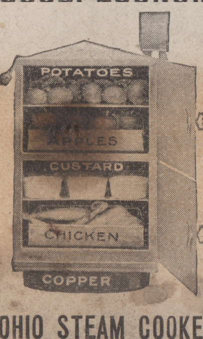

We can save you the services of a cook or make a good cook out of a poor one. Saves you 50 per cent in food, fuel, labor and time. Fine for summer cottages. Insures you deliciously cooked, easily digested, never spoiled, steaming hot meals, all cooked over one burner. Use the

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AT $2.25 PER SQUARE

Prices to other points on application. A square means 100 square feet. Write for free Catalogue No. 373

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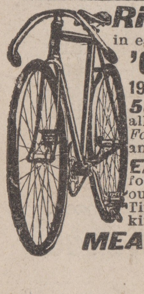

in each town to ride & exhibit sample bicycle
'03 Models high grade $9 to $15
1901 & '02 Models, best makes $7 to $12
500 2ND-HAND WHEELS
all makes and models good as new $3 to $8. *Factory Clearing Sale.* We ship on approval and 10 day's trial *without a cent in advance*
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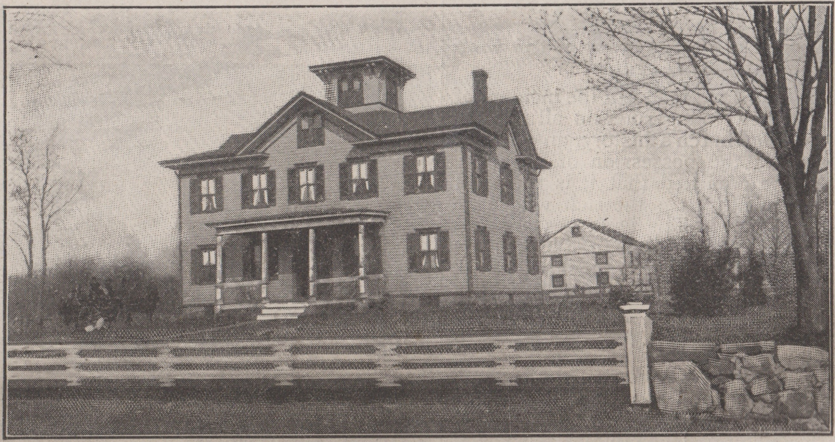

THE "JAMES AND HARRIET WOOD SUNSHINE LODGE," DARIEN, CONN.

HOW SUNSHINE CHEERS THE WORLD

FOR the Annual Meeting of the International Sunshine Society, in New York, May 21, there was this year an unusually interesting programme, including, besides the formal gathering and reception, a chance for visitors to see points of interest in the big metropolis.

The year has been one of most encouraging progress in sunshine matters. Many new branches have been opened. The James and Harriet Wood Sunshine Home of Darien, Conn., is now open, and children are cared for there with every comfort. Branches of the International Sunshine Society are furnishing the rooms. Mrs. Herman A. Curiel has furnished a college, to be called "The Mignonette E. Curiel Cottage, in memory of her little girl.

The Sunshiners of Dubuque, Ia., have been the means of giving much sunshine to many little invalids. They have furnished a ward in the Finley Hospital. There are five beds for children. A child may go in free, and the members of the Sunshine Branch take turns in going to the hospital to help mend clothes, read, or play with the convalescents. This is the work of young girls from 4 to 12 years of age. This branch is most enthusiastic in the good work. It is older than the International Society.

The Tottori Sunshine Branch, with Mrs. S. C. Bartlett as president, has voted to pay two cents a month to help their Sunshine work.

During the recent overflow of the Mississippi River, the Sunshiners in Memphis made a record the Society may well be proud of. The Mayor placed at the disposal of the Sunshiners the quarters of the Old Board of Health, which consisted of two floors of separate rooms and many conveniences. An entertainment was given by the ladies of the Maccabees to assist the Sunshine members. Four hundred took tickets. When the Galveston flood brought so much misery to many, the Sunshine members came to the rescue, and by earnest work were able to succor the unfortunates who had lost everything in the flood.

One year ago plans were laid to open the Sunshine Lodge at Livingston Manor, Hillcrest, N. Y., in order to give many helpless children a home. The boys are taught farm work, and the rudiments of such trades as they are best fitted for. Several new buildings will be put up this year. Donations of books for the library or clothing for the children will be promptly acknowledged. The President is Mrs. Cynthia Westover Alden. Packages may be addressed to Sunshine Lodge, Livingston Manor, "For Hillcrest," care of the Postmaster.

The CHRISTIAN HERALD Sunshine Branch has at present 1,027 members; 202 of these have joined us in the past year. Among the number are many shut-ins and invalids with various ailments, so that the 1,027 are not all active. The shut-ins do much towards the alleviation of suffering.

Among our members is one who makes little booklets, containing scripture verses and pretty pieces of poetry which scatter much sunshine. Another collects cancelled foreign stamps, which are sent for distribution among those making such collections. From the different letters received, we find bundles of half-worn clothing have been sent to those in need of it. Then, too, literature has been distributed among sailors, to those in workhouses, asylums, hospitals and many other places where such materials are appreciated.

This report closes with the sincere hope that the Sunshine Society may grow daily in magnitude, and that those who have tasted of its goodness will help to spread its influence all over the world, and thus make the world better and happier for having known the International Sunshine Society.

GEMS FROM NEW BOOKS

Bible Students' Helper

MINISTERS and Sunday School teachers, and Christian workers of all kinds, are indebted to Dr. James Strong for the work which he is justified in describing as *The Exhaustive Concordance of the Bible.* It is by far the best work of the kind we have seen, inasmuch as the student, with its aid, can put his hand quickly on the passage he needs, if he can remember any word of it. [illegible] analytical method, which is useful as [illegible] of the temper and patience of the student, but not otherwise helpful, Dr. Strong carefully avoids. It is just the plain alphabetical method, pure and simple, that he follows, and therefore his book can be used easily by any one who knows the alphabet. There is, too, an advantage over Cruden, in the fact, that proper names are not set off in a department by themselves, but appear in their alphabetical order with other words. The student, therefore, does not have to hesitate whether he shall look for such words as Zion or Jew in one department or the other, but is sure to find them under their initial. The advantage of this method will be well understood by every one who often uses a concordance.

In addition to the main features, which constitute the chief use to the ordinary reader, Dr. Strong gives another department, equivalent to a Greek, Hebrew, and Chaldee Dictionary. Reference to this is by numbers in the main Concordance. Thus, the phrase (Lev. 7: 37), "This is the law of the meat offering," is followed by the number 4503. By turning to that number in the Dictionary, the student finds what is the Hebrew word translated "meat offering" in the passage, and what is its exact meaning. This department is invaluable to the student who is not familiar with the original languages, and yet needs to know the exact rendering of a particular word.

Another valuable feature of the Concordance is a list of the changes made by the Revisers, both English and American. Each one has a sign against it by which the student learns not only the change [illegible], but whether it is approved by the [illegible] or American Revisers, or by both. [illegible] men [illegible], with its additions, contains [illegible] pages, and is sold by Eaton & Mains, New York, at $6, in cloth.

BOOKS RECEIVED

Twenty and One, by Maxim Gorky, the celebrated Russian author. This is a collection of short stories by the famous young Russian writer, who has lately come to be regarded as the rival of Tolstoi, Turgunieff, and other famous leaders in the realistic school of fiction. Gorky sprang from the lowest rank, socially, and his stories have a strong autobiographical flavor, besides being intensely dramatic. There is an excellent preface by Ivan Strannik. Pp. 242; cloth; illustrated. Price $1.25. J. F. Taylor & Co., New York, publishers.

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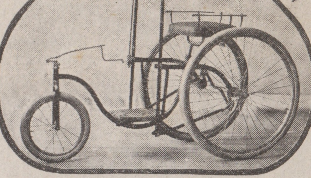

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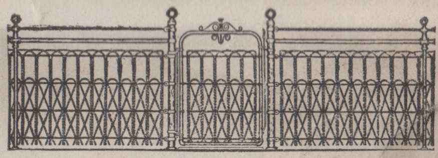

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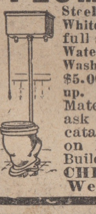

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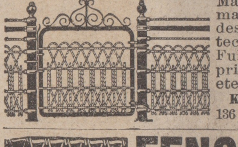

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PRISON PREACHING

Paul's Message From His Roman Prison

By Mrs. M. Baxter

AFTER three months spent at Melita —our modern Malta—a vessel was found bound for Italy, and, landing only at Syracuse, in the island of Sicily, where Paul and his company stayed three days, they next landed at Rhegium, on the west of Italy, and the next day went on to Puteoli. Here they found brethren, children of God, and they were at home in this new land. Here they were invited to remain seven days, and, as nothing to the contrary is recorded, it is probable that this visit did take place, and we see by it how lenient was the treatment of Paul. Probably a soldier was always told off to guard him, otherwise he seems to have had full liberty. From here, probably, the news of Paul's arrival had spread to Appii Forum, and the Three Taverns, from whence brethren came to meet them.

What must have been the meeting of these members of the body of Christ? They had never seen one another in the flesh, but, no doubt, they had heard of one another, and now it was one life, one hope, one suffering and opprobrium which they shared; one passion for the glory of God, and the salvation of souls, through the offering of him whose name they bore. It must have been a time of quickened faith and of joy in the Lord, in spite of Paul's circumstances as a prisoner. When Paul saw the brethren, "he thanked God and took courage." Here was the nucleus, in the very centre of the world-power of that time, of a Christian church, which, from that centre, might spread throughout the world, and Paul took courage; he saw why he must see Rome. The leniency of Paul's treatment continued. No doubt when Julius delivered up the prisoner to the captain of the guard, he told something of Paul and of his wonderful life and prayers during the voyage, for Paul was not placed in the common prison, but dwelt by himself with a soldier that kept him.

Thus we see that Paul's voyage towards Rome was not regarded by him as a kind of interregnum in his service, a kind of holiday, when he could relax a little. There are Christians who, when they take a time of rest, do relax, and act in some ways differently from their usual customs, when all eyes are upon them in their Christian work. But a man or woman who can thus change cannot say with truth, "Not I live, but Christ liveth in me," for Christ is not one thing at one time, and another thing at another time. Christ in Paul when he preached, was Christ in Paul when he labored at his trade, and Christ in Paul on board ship, and Christ in Paul under guard in Rome. There was invariably in him the seen and felt presence of his Master. He always, and in all circumstances, acknowledged and honored God.

Arrived in Rome, he, after three days, called the chief of the Jews together, to give an account of himself as having been brought prisoner to Rome. He showed them how in Jerusalem he was delivered over to the Romans for judgment, and then he brought out the burden of his heart. "For this cause, therefore, have I called for you, to see you, and to speak with you, because for the hope of Israel I am bound with this chain." The Jews declared that they had received no letter concerning him from Judea, neither had any of the Jews from thence showed or spoken any harm of him, although it was evident that they had heard of him. "But," they said, "we desire to hear of thee what thou thinkest; for, as concerning this sect, it is known to us that everywhere it is spoken against."

The church had come into the heritage of her Lord. "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also; but all these things will they do unto you for my name's sake, because they know not Him that sent me." The Jews appointed a day, and there came many to Paul's lodging; to whom he expounded and testified the kingdom of God. He expounded the Scripture on two points; one was to explain the spiritual nature of the Kingdom of God, promised in the Old Testament; the other was to show Jesus the promised Messiah.

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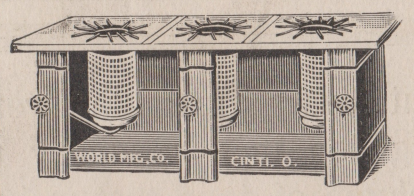

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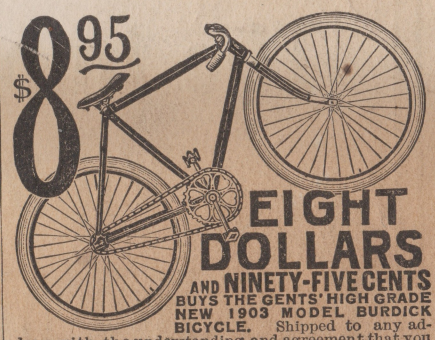

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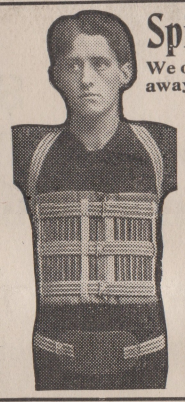

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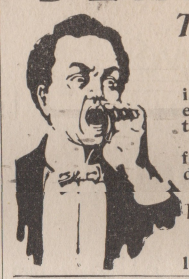

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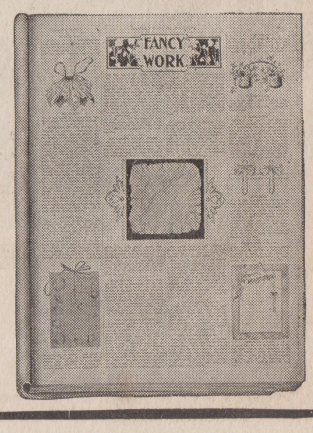

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